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CPJ prophet calls for conversion of Canada's culture

Gerald Vandezande says farewell to constituency

ALAN DOERKSEN

Gerald Vandezande with his mother, Annie, and a photo of his father.

Bert Witvoet

ST. CATHARINES, Ont. — Gerald Vandezande's pre-retirement tour is over, and he is glad of it. The lanky pro-justice activist, who is retiring after 35 years of service to Citizens for Public Justice (CPJ), visited 11 Canadian cities (Winnipeg, Regina, Edmonton, Calgary, Smithers, Vancouver, Victoria, Abbotsford, Toronto, St. Catharines and London) from November 4 to December 9.

In each centre he spoke out clearly on his vision for Canada and for the Christian community in a speech entitled "Faith Perspectives and National Priorities."

The tour coincided with the 35th anniversary of CPJ. When CPJ director Harry Kits was asked if he minded that so much of the attention was focused on Gerald Vandezande's retirement as national public affairs director instead of on CPJ's anniversary and future, Kits answered, "Not at all. Gerald Vandezande has been CPJ for the past 35 years."

Taught by many

On December 8 Vandezande spoke to about 40 people at Covenant Christian Reformed Church in St. Catharines. What made this occasion special was that, beside his brothers George and Ben, his mother, Annie Vandezande, was present, holding a picture of her deceased husband, Gerald.

The 86-year-old resident of Shalom Manor asked if she could say a few words. She wouldn't take as much time as Gerald had done, she assured the audience. She spoke about her husband, how he had accompanied her to many meetings of church, school, CPJ and other organizations without ever complaining. Both of them would sing in the car, and his motto was: "Go with joy."

Gerald acknowledged the debt he owed to his parents, who taught him about justice and compassion. But he did add that "no one is simply a product of his tradition — parents, church, reformational perspective. God's Spirit works everywhere."

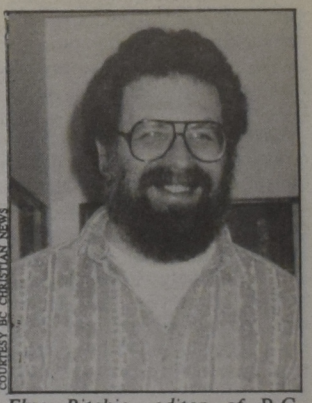
For that reason Vandezande saw himself as being influenced by such diverse people as Jake Epp, a former Liberal M.P., and Tommy Douglas, former leader of the New Democratic Party. "Although I did not always agree with Douglas, " Vandezande said, "I learned from him more than from anyone else." One piece of advice given by Douglas that Gerald never

See **VANDEZANDE** *page 2...*

Christian newspaper gets support from pro-gay paper

Alan Doerksen (with files from *BC Christian News*)

LANGLEY, B.C. — A Christian newspaper got support from a surprising source in its struggle to get newspapers distributed in a public place. A few months ago, *BC Christian News* asked B.C. Transit for permission to distribute the newspaper on Transit property, but was turned down on the grounds that the paper would offend users of the transit system and members of other religious groups. But a pro-gay newspaper, *Xtra West*, came to the support of *BC Christian News*, despite its radically different identity.



COURTESY BC CHRISTIAN NEWS

Flyn Ritchie, editor of B.C, Christian News.

Last May, *Christian News* publisher Steve Almond applied to place the newspaper in B.C. Transit terminals. About a month later, after reviewing sample copies of the paper, B.C. Transit replied with a letter of rejection, which stated: "Our guidelines with respect to this matter state in part that religious material which promotes a specific ideology, ethic, point of view, policy or action, which in the opinion of B.C. Transit might be deemed to be prejudicial to other religious groups; or offensive to users of the transit system,' and is demeaning, derogatory, exploitive or contains unfair representation of

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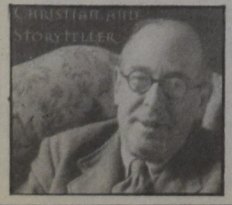

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More on that CPJ 'prophet' and his impact in Canada ..... pp. 10, 11

Library discovers rare catechism ..... p. 20

Vandezande: 'We are agents of reconciliation'

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forgot was: "Don 't let anyone ever rob you of your faith perspective for anything."

Pluralism and values

Vandezande said that working in politics has been a joyful experience for him. Echoing his father's motto, he said,"Life should be a celebration. We are ambassadors of Good News, agents of reconciliation."

He has heartily endorsed pluralism (not to be confused with relativism) because " it allows us to stand, to have public room and social space, to express our fundamental beliefs. Pluralism is key to the development of a healthy democratic society."

Vandezande commented that the old Canada no longer exists, and he does not think that the prospects for the future look all that good. All the talk about social union and Quebec's place in Canada avoids seeking agreement on core values, he said. In the name of national unity, which has become an ideology, everything is allowed. He pointed to statistics which say that 1.5 million Canadian children live in poverty. He decried the absence of neighborly love in the public square.

Where are the Christians?

In that light, Vandezande called for a conversion of the whole culture, which, he said, is shot through with individualism and materialism. But he put a great part of the blame for the secularization of society at the feet of those Christians who spiritualize the gospel. By so doing, Christians end up compartmentalizing life as they take shortcuts, and reducing faith to Sunday worship and Wednesday evening Bible study.

"We have to become more creative and positive about the things that go wrong in our society," said Vandezande. That's why CPJ's approach is "to propose before we expose and oppose."

Referring to the scandal of poverty in Canada (one out of three children in Toronto live in poverty), he suggested it would take "only $17 billion to eradicate poverty and homelessness. Finance Minister Paul Martin, who's steeped in Catholic social theory, knows what the biblical teachings are regarding the poor," he added.

According to Vandezande, poverty, which is the result of the "economics of exclusion," should be declared a non-partisan issue.

As for Christians, they should realize that justice will come and that God is always faithful. "We are partners with God, who will see to it that we find the resources to bring justice."

CPJ wants Canada to invest in its children

Bert Witvoet

CPJ is neck deep into the fight to end child poverty in Canada. This year it joined two other coalitions in launching a nation-wide postcard campaign called "Let's Invest in Canada's Children."

Although the campaign has not yet been officially launched, already 10,000 postcards have been written to Finance Minister Paul Martin asking him for a written response to the question how the government will make children the focus of the next federal budget. CPJ hopes that by the end of November, the 10th anniversary of the all-party resolution to eliminate poverty in the year 2000, the eventual number of postcards will number a million.

Executive director Harry Kits is aware of the fact that the 1999 budget has already been pretty much determined and that it is going to be a health budget, but he hopes that CPJ and others will effectively influence the budget for the year 2000. Hearings for that budget will start late next summer. CPJ automatically gets invited to these hearings.

Eliminate child poverty

CPJ and others have noticed that Mr. Martin has mentioned child poverty as an issue that needs to be addressed, and they expect that his social concern as a Catholic will translate into real action once the Canadian people tell him that eliminating child poverty is a priority.

BERT WITVOET

CPJ's future: Bruce Voogd (left) and Harry Kits.

CPJ has joined other broad coalitions, such as Campaign Against Child Poverty and Campaign 2000 in an effort to advocate policies to the federal government to eradicate what they consider a blemish on the national landscape.

"We are the public strategy organization for these coalitions," says Kits. " We have experience in accessing caucuses and ministers."

A recent rebuke of Canada's human-rights record by a United Nations Committee confirms that Canada is not living up to its reputation as a benign and compassionate nation and certainly not fulfilling the UN Covenant on Economic, Social and Cultural Rights to which it is a signatory. Child poverty is at a 17-year high of 20.9 per cent, says an article in CPJ's *Catalyst*. And that in a nation which is consistently ranked number one for its standard of living among other nations in the world by another UN committee.

This is a time of transition for CPJ. Long-time public affairs director Gerald Vandezande has retired and a much younger set of workers is dividing his task among them. "We hope to build capacity within our remaining staff to do the work Gerald has done," says Kits. Among some of the other plans CPJ has set for itself are the following:

- Set up an office in Ottawa;
- Develop a network of co-workers (members who have much needed expertise) across Canada;
- Set up an internship program for young people;
- Diversify the membership of 2,000, which currently is 60 per cent Christian Reformed, 20 per cent evangelical and 20 per cent mainline church. According to Bruce Voogd, CPJ's recently appointed public affairs director, there is increasing support and interest from Catholic and other religious congregations.

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Secular support brings policy change

... *continued from page 1*

any group or individual based on ... sexual orientation ... is not permitted."

Not over till it's over

That was that until local secular newspapers found out about the rejection this fall and ran stories and editorials supporting *Christian News*. In an editorial, *The Vancouver Sun* called the rejection "well-meaning" and "head-shakingly silly." *Christian News* "presents a range of opinions and letters. And to be offended one would need to make an effort," asserted the editorial.

Pro-gay newspaper *Xtra West* came out even more strongly in support of *Christian News* in an editorial which stated: "Though I may be personally offended by the point of view taken by many of the writers for *BC Christian News*, I am not afraid of their being allowed to make their argument.... Most Canadians, including B.C. Transit users, are open-minded, tolerant of difference and will celebrate diversity. They will consider the viewpoints of *BC Christian News* writers, and reject them."

The paper requested B.C. Transit to: "please reverse your decision. Thanks for caring about our community. But no thanks, we don't want anyone to be censored — not even our most ardent opponents."

Once the issue was publicized, B.C. Transit reconsidered its position and changed its policy in mid-October, allowing *Christian News* to be distributed at its depots. The new Transit policy states that publications distributed on its property should not contain "any material which contravenes the Criminal Code or the B.C. Human Rights Code."

B.C. Transit president Bob Lingwood stated: "Like public libraries, B.C. Transit will not put itself in the business of regulating the content of these publications."

Christian News editor Flyn Ritchie is pleased with the change of policy. No court case was necessary, because *Christian News* "won in the court of public opinion," he asserts.

Ritchie admits he was surprised when *Xtra West* spoke up on behalf of his newspaper. But he suggests that *Xtra West* may have been using this situation as an opportunity to place the pro-gay newspaper in Transit stations, where it is not yet available. Ritchie observes that about 20 other community and family newspapers are available at bus stations.

Besides Transit stations, *Christian News* is already available at other public venues such as public libraries, some community centres and restaurants, says Ritchie.

Youth For Christ defends its charitable status

Alan Doerksen

CALGARY — Youth For Christ, a para-church group focussed on Christian outreach to young people, has had its charitable status questioned by Revenue Canada recently. Because of this, YFC was involved this month in a Tax Court case dealing with Christian youth ministries, spearheaded by the Canadian Council of Christian Charities (CCCC).

According to Frank Luellau, executive director of CCCC, the court case which began November 30 dealt with questions such as: "What constitutes a religious order in the evangelical community?"; and "Who is a member of a religious order in the Protestant sense?"

COURTESY TYNDALE COLLEGE AND SEMINARY

Brian Stiller

Housing deductions at stake

Although YFC has charitable status in Canada, Revenue Canada has recently challenged claims by YFC workers for clergy housing deductions, explains YFC president Randy Steinwand. These deductions allow for people recognized as 'clergy' to deduct housing or rental costs from their income taxes.

"A number of YFC staff have claimed the clergy housing deduction for years," asserts Steinwand. He explains that CCCC is defending the right of YFC and other para-church groups to claim such deductions. "The position of YFC is that it is a religious order," states Steinwand. CCCC also takes the position that YFC and other para-church groups are religious orders, he says. "The criteria they [CCCC] feel Revenue Canada uses to constitute a religious order, we fulfil."

Stiller speaks up

A key witness for YFC in the case was its former president, Brian Stiller, a well-known spokesperson for the evangelical community in Canada. In a written statement, Stiller described his involvement with the case:

"It was a challenge to represent Youth for Christ (YFC) before the courts on the matter of clergy housing. For some 16 years I served in various capacities including eight years as national president. The court sought clarification as to the nature of Youth for Christ to see if it fit within the category referred to as 'religious order.' The lawyers for the defence carefully led me through the various matters putting forward the position that indeed this ministry in effect was a 'religious order' like that of old-line churches.

"I was quite taken by the degree to which YFC calls its staff to a high degree of commitment, serving the needs of young people on behalf of the church. The Spirit has, in my view, shaped our evangelical community's response to various needs by the development of ministries such as YFC so that the church is able to reach out in creative and compassionate ways to youth. The reason for these movements is to help the church, which by its denominational structure or local church focus is unable to serve the needs of youth in the larger context of Canadian society.

Para-church groups integral

"I'm grateful for the opportunity of being able to represent our community in this way. The judge seemed to grasp the distinction being made that within our community the para-church mission is an integral part of how we go about fulfilling the great commission. Our prayer is that in the end there will be a fair ruling of what 'religious order' means for both the Roman Catholic and evangelical community and that this meaning will be administered equitably across Canada."

In an e-mail newsletters to CCCC supporters, Luellau wrote: "A lot of time, effort and resources have been devoted to this issue. Pray for a clear, and early decision from the court. Realistically, it may be February 1999 before the decisions will be available."

When 'choice' is confining

David T. Koyzis

The pantheon of modern secular deities includes such false gods as material prosperity, scientific progress and national liberation. But it may be that none of these gods is as highly venerated in our society as *freedom of choice*. Much as Christians believe that salvation comes to us through the shed blood of Jesus Christ, so do many of our secular fellow citizens believe that our society will be saved by expanding the number of options available to increasing numbers of people.

This belief plays itself out practically in various ways. Dr. Jack Kervorkian dares Michigan authorities to lay charges against him in the name of allowing terminally ill patients to choose to die. Robert Latimer attempts to vindicate legally his own choice to end the life of his handicapped daughter. There is, moreover, an entire "pro-choice" movement dedicated to maintaining the legality of a woman's right to abort her unborn child.

Those believing in the primacy of choosing would prefer that we not look too closely at the consequences of the actual choices made. After all, if it can be shown that some alternatives are better than others, someone might be tempted to limit the range of available choices to those more obviously compatible with personal virtue or the common good.

Denying causal links

Pro-choice people are thus constrained by their own commitment to affirm the equal goodness of all choices — unless, that is, one or more of them interferes with the right of someone else to choose. If this equality bumps up against hard reality, pro-choicers are driven either to deny the causal link to their own choices or to persuade the political authorities to protect them from their harmful effects.

If, for example, sexually transmitted diseases become widespread, the partisans of choice demand increased funding for research into finding cures rather than calling people to be more responsible in their sexual behaviour. If millions of abortions have taken place in the past 25 years, pro-choicers are compelled to affirm that, at most, pregnancies have been terminated, and to deny that actual human lives have been snuffed out.

Yet if a pattern of frequent abortions, anti-normative sexual behavior and neglect of the weak and defenceless becomes prevalent, it cannot but lead to what Pope John Paul II has aptly labelled a "culture of death." This is perhaps a logical consequence of living in what might be called a "choice-sated" society, in which the 500-television-channel universe, the Internet and the shopping mall present the ordinary person with far too many opportunities to choose the evil and banal along with the genuinely good.

By contrast Christians would have to affirm that there is nothing good in itself about expanded choice. The sovereignty of mere personal preferences quickly becomes a rather vicious form of tyranny, of which justice, among other norms, is a principal casualty. Christians must, instead, affirm responsibility, which bears a superficial resemblance to mere choice, but is, after all, quite different.

Responsibility implies that we are responding to something outside ourselves. That *something* is God's call. God calls us to act responsibly in a variety of contexts. Within the state community we are called upon to do justice and to look out for the good of our fellow citizens. Within marriage we are called to love and remain faithful to our spouses. Within the family we are called to raise our children with love and proper discipline.

In short, responsibility highlights not the arbitrary will of the individual but the claim of a faithful God on our lives and activities.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont. He recently became the father of Theresa Dawn Calvert Koyzis, who was born three months prematurely on November 3 and weighed in at 941 grams. Please pray for Theresa and her parents.

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See page 17 of this issue!!

Editorial

We'll take a cup of kindness yet, Saddam!

It's the sort of thing you used to write in a young girl's poetry album: "Little deeds of kindness, little words of love,/Help to make earth happy, like the heaven above." Sentimental? Sure. Straight from the Victorian era. But true, nevertheless.

Sometimes it's the little things in life that make you feel better about people and about life. There are all kinds of reasons why we should be cynical, especially at the turning of the year. Newspapers are filled with stories of mean people, hateful people, selfish people, stupid people. Once in a while there is a good news kind of story about sacrifice and compassion. But these stories are all too scarce. Bad behavior seems to make better copy for the printed page and the flickering TV screen.

That's not to say that all people have forgotten to be good to each other. One quality that really makes for happy relations is kindness. According to a song in Shakespeare's *The Two Gentlemen of Verona*, " beauty lives with kindness." At this time of the year, when British and American missiles and bombs are raining on parts of Iraq, and the American Congress is concentrating on impeaching its country's president, beauty must have gone AWOL. But not everywhere. There are still many places where a small act of kindness miraculously lifts our spirits.

Let me tell you about an act of kindness I experienced a week or so ago.

The wrong jacket

I was in a second-hand clothing store looking for a sports jacket I could wear to work. I saw on the rack a corduroy jacket I wanted to try on, basically for size. I took it down, put it on and was going to look for a mirror. Nearby in the same aisle, a young woman unknown to me was going through some men's jackets. She had two kids with her. She glanced at me for a second, looked away and quietly but firmly said, "No."

I looked at her and wondered whether she had been speaking to me. "You don't think the jacket looks good on me?" I asked. "It isn't you," she replied with a little smile. "I'm sorry," she added. "I shouldn't be so critical." "Oh no, no," I assured her. "You can be as critical as you like. I don't own the jacket... yet."

I put the item back on the rack, sensing that she was right. I tried out a second one. The young woman had moved a few steps away and wasn't looking my way anymore. "What do you think of this one?" I asked. I figured I might as well check her out again, seeing that there wasn't a mirror nearby, and my wife, who usually performs this advisory function, wasn't with me. "That's better," she said, "but it's a little tight." I tried to close the jacket and discovered that she was right.

I returned that jacket to the rack and resumed my search for the right one. Finally, I found one that I thought might just be the right size and style. But by this time the woman was way over at the other end of the store, in the ladies' section. "In for a penny, in for a pound," I thought to myself. I walked over to where she was rifling through some dresses and asked, "Well then, how about this one?" She laughed and said, "That's better." "Thanks," I said, "I appreciate your help." I walked over to where the dressing rooms were and checked myself out in the mirror. She was right. This was the jacket for me.

She was my kin

I took it to the counter, paid for it and walked out a happy man for more than one reason. I had thoroughly enjoyed the brief encounter with this woman who was, in fact, a stranger to me, and I to her, and I laughed to myself about her statement, "It isn't you." Of course, she didn't know me from Nebudchadnezzar. But her comment made perfect sense because she meant the "you" that she saw. There was something very human and personal about what she had done. She had in her no-nonsense way bridged a gap that few people would dare cross. I thank God for people like her. She had shown me kindness.

Reflecting on this somewhat later, I realized that the etymological origin of "kindness" is "kinship." and that the two words hark back to the Anglo-Saxon for *to know* (the Dutch and German among us recognize the word as being related to *kennen*). Someone who is kind shows kinship. To be kind means you acknowledge someone as your neighbor, a fellow member of humankind. Even as we express kindness to animals, we acknowledge that we are fellow creatures.

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kin, n. [ME *kin, kyn, kun*; AS. *cynn, cyn, kin*, kind, akin to AS. *cennan*; to beget.]

kind, a. [ME. *kinde, kynde, kunde*; AS. *gecynde, cynde*, natural, inborn, native, from root of *cennan*, to bring forth.]

As we read the papers, we know that Saddam Hussein is not kind to his people and to the world. We also know that President Clinton was not kind to Monica Lewinsky and to the American people. And the Republicans in Congress are in no mood to be kind to Clinton. The milk of human kindness and human kinship does not always flow freely, especially not in places where politics replaces justice, righteousness and honesty. When people engage in a power struggle, human kindness flies out the window.

The ultimate kindness

Which makes me think about God's kindness to the human race. He sent us his Son to allow us to escape the consequences of our destructive decisions and actions. And then think of Jesus. He, whom we confess to be "very God of very God, begotten, not made, being of one substance with the Father," has no earthly reason to be kind to us. He was not even our kin! He was not a member of the human race, not a fellow creature. But he showed us the greatest kindness of all: he became one of us, a member of human*kind* so that he could be our kin and suffer for us that we might live and reign with him. Now there's kindness for you.

See how important kindness is? "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Eph. 4:32).

May there be many neighbors for you, neighbors who quietly say "No" when it isn't you, and "Yes," when it *is*. Kin folk who *ken* you well enough to be kind. **BW**

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Why should we pray for tyrants?

I had to read your editorial twice to make sure that I understood you correctly (CC, Oct. 30). I am somewhat surprised that you would, without question, accept that *all* rulers of nations "are placed over them by God," the oppressive as well as the democratic, and that we must honor and pray for both. The way politics is done, even in the free world, one sometimes wonders if even democratically elected governments are God-appointed.

I'll be honest. I have difficulty praying for *any* government, even in the free world, except that God will expose their selfish, dishonest ways in politics in their hunger for power, and that they will rule more justly. How, then, can I find it in me to pray for rulers who are blatantly evil?

Historical reality

Praying for the poor people suffering under these regimes — yes, I often do. But for their cruel masters? How *can* one pray for these tyrants other than that God will bring them down?

Let's look at reality in history. Did not God himself deliver the Hebrew people from the oppressive Pharaohs? Did not Dutch believers always fight against their foreign rulers? Did they not get rid of the King of Spain, even though it took them 80 years? Did they, or [most of the rest of Europe], accept Napoleon as their God-appointed ruler?

Did [most European Christians] accept Hitler and his Nazi hordes as predestined by God to take away their freedom and kill thousands of lives? The question was raised sometimes. But even the most pious believers could not believe so. And no pastor in any church in the Netherlands ever prayed for the well-being of Hitler and his cruel servants. If it had not been so risky, they would have gladly pleaded with God to "slay" them; to bring them to naught. But these sighs were only sent up to God in the privacy of ones own soul.

Here I see a dilemma. We say "rulers are God's servants," the *bad* as well as the *good*. We agree that we must teach our young respect for authority. How do we square these two concepts with, for example, the revolt in East Berlin against its communist regime, or the student uprising in Tiananmen Square against the oppressive Chinese government?

Were we not greatly delighted when the Berlin Wall broke down? Did we not fervently pray for these Chinese students to win their brave battle against their evil rulers? I wish I knew the answer.

Trudy Joldersma
Calgary, Alta.

Note: I don't want to reply to your letter because it raises legitimate questions with which we should struggle for a while. But I cannot resist asking whether in the past you have ever refused to sing the line in the Dutch national anthem that goes: *De koning van Hispanje heb ik altijd geëerd* ("I have always honored the King of Spain"). Just wondering.

Editor

Why is Piet black?

I was intrigued by Janet Shaarda Sheeres' article about St. Nicholas (CC Christmas issue). It presented a lot of information that I didn't know both about the man himself and the relationship of the Dutch to his person/persona.

I would love to read something as informative about Zwarte Piet ("Black Pete"). As someone who has been doing a lot of anti-racism work, I have been trying to get the scoop on who he is/was.

The messages I receive from Dutch and Dutch-Canadian people I ask are confusing and often contradictory. For example, his current costume (including the black face) seems to imply that he is related to the Spanish Moors. Yet when I ask about his role as St. Nicholas' servant, I am told that the servant wasn't a black person but a chimney sweep who got black from soot. In my experience, only his skin, not his clothing, is black, so how does this make sense? I am also told that currently in the Netherlands there are Green Petes and Yellow Petes, etc.

Is there anyone in your circle of CC writers who can pull together the information into something that gives a clearer picture? Perhaps Janet Sjaarda Sheeres has an interest in writing this.

Marian Groot
Boston, Massachusetts

God's still, small voice

I applaud both Peter Schuurman and Elizabeth Salomons on their recent topic "Hearing the Voice of God" ("Two Under 35" column, CC, Nov. 20). What a timely effort. I just realized that I read it on the same day as *Christian Courier* is dated. Only our God can perform such miracles through Canada Post's delivery services! It took three pages to get this letter started, but the enemy loses territory as my response goes forth. What a mighty God we serve!

I almost want to frame your pages, Peter and Elizabeth. In fact, I just may be "uniquely different" in my environment.

Do you believe the Word of God? I do! The Bible tells us: "Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, This is the way, walk in it'" (Isa. 30:21).

If you have ever counselled others, particularly Christians, you may have felt like hitting the person being counselled with a 2x4; but as a Christian counsellor you know that a quiet voice gets through. In the same way, God's still, small voice gets through to us when he has important things to say to us. It pays to wait, and to acknowledge the Lord in all our ways so that he will direct our paths.

Many Christians aren't walking in the Spirit, therefore, they don't hear God's voice. God's voice is gentle, soft and kind. It's only the enemy which goes about like a roaring lion. God is love!

Trudy Van Luwen
Mississauga, Ont.

For a quick Letter to the Editor, send e-mail to: cceditor@aol.com or fax to (905) 682-8313.

The Nativity

Among the oxen (like an ox I'm slow)
I see a glory in the stable grow
Which, with the ox's dullness might at length
Give me an ox's strength.

Among the asses (stubborn I as they)
I see my Savior where I looked for hay;
So may my beastlike folly learn at least
The patience of a beast.

Among the sheep (I like a sheep have strayed)
I watch the manger where my Lord is laid;
Oh that my baa-ing nature would win thence
Some woolly innocence.

C.S. Lewis *(For a centennial tribute to C.S. Lewis, see p. 6)*

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A hundred years of C.S. Lewis

Celebrated scholar, great writer, 'ordinary' man

Marian Van Til

As most of you know by now, this year, on November 29, marked the 100th anniversary of the birth of C.S. Lewis, that celebrated Oxford scholar who cloned himself as a formidable Christian apologist, delightful children's writer, straightforward essayist, unusual novelist, sometime poet and inveterate letter-writer. (Lewis died on Nov. 22, 1963, the same day as JFK and novelist Aldous Huxley.)

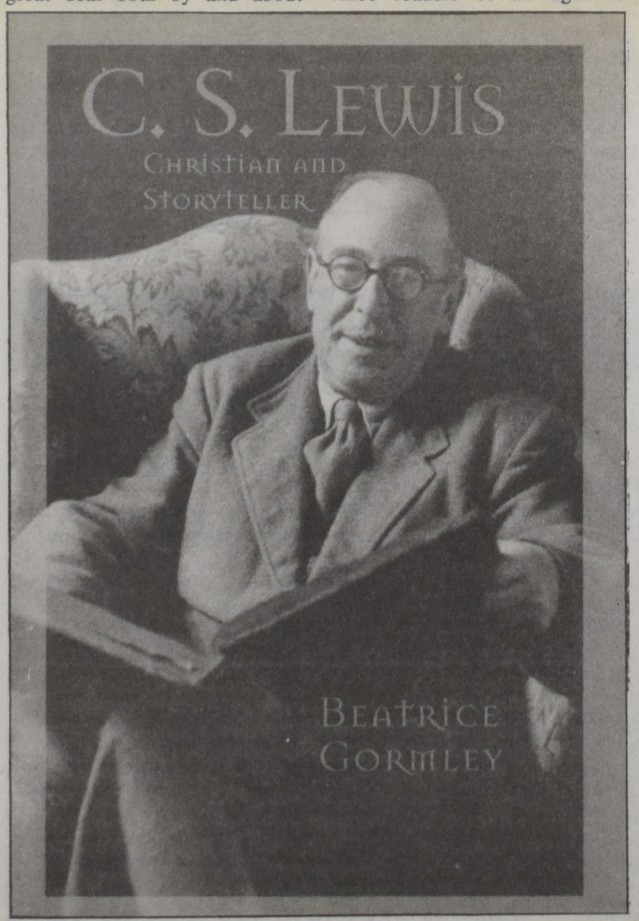
When someone begins discussing biblical faith, its working out in our lives, its exposition for the uninitiated, or its manifestations in literature, Lewis's name invariably surfaces. It's hard not to run into Christians from Anglican to Alliance, Reformed to Catholic, Episcopal to evangelical, who mention Lewis and his writings as having had an unusual impact on their faith and thought. I am one of those people.

Though by now I've read a great deal both by and about Lewis — essays on a variety of subjects, his defences of Christianity, the space trilogy, poems, the exceptional myth-based novel *Till We Have Faces,* many of his published letters, three adult biographies and two for kids — the Lewis works which are still closest to my heart are the *Chronicles of Narnia,* that remarkable set of seven smile-inducing, nail-biting, tear-impelling, faith-enhancing stories for children which we adults enjoy just as thoroughly, or perhaps more so.

In case you haven't succumbed to the *Narnia Chronicles,* they follow the adventures of the Pevensies, two brothers and two sisters who battle evil to enter the magical world of Narnia (heaven, or the New Earth), guided by Aslan the lion, a type of Christ.

Lewis's children, talking animals, evil witches, sundry mythological creatures, and even the landscapes which comprise Narnia, thoroughly convince readers of all ages to suspend disbelief. It's remarkable (but I and many readers have experienced it) that Lewis could recount the suffering, death and resurrection of a fictional lion in a way which makes our Savior's suffering, death and resurrection seem all the more real and meaningful.

Lewis's Narnian world exudes such true, Christ-spirited *goodness* that every time I read the stories I feel bathed in a sense of purity and infused with an intense longing for the realization of that heavenly Kingdom in which Christ shall reign forever and ever.



An Eerdmans Book for Young Readers, reviewed by Marian Van Til in CC, Jan. 16, 1998.

Disciplined, photographic mind

There aren't many stories (in any genre) that can evoke that kind of reaction. Lewis was first and foremost a scholar and Oxford don, and quite possibly the last of the great comprehensive, multilingual, multidisciplinary scholars Western civilization will see.

That such a man should be so adept at communicating with "ordinary" adults and children, as well as with colleagues and the aspiring scholars who were his students, is just one mark of the man's astonishing breadth.

Behind Lewis's truly extraordinary communication (and thus, teaching) ability lay a razor-sharp mind that had been keenly disciplined in the art of careful thinking; a voracious appetite for reading virtually everything he could get his hands on, from *Punch* (the British humor magazine) to Plato; and a memory that retained, practically verbatim, everything he read.

But there's more to Lewis's unusual appeal to "everyman." Unlike many of his bookish Oxford colleagues, Lewis never *lived in* his rooms at Oxford University, where he would have been constantly surrounded by scholarly colleagues from the same social class (and the same gender).

Though he remained unmarried except for a short period near the end of his life, Lewis lived for years as ordinary a life as someone of his education and social class could have in early- and mid-20th century England.

That gives both his fiction and his essays a sense of ordinary reality, and an understanding of human nature which one might not expect from an isolated scholar.

For almost all of his adult life "Jack" Lewis (as he named himself when still a toddler) shared a house called "The Kilns" with Janie Moore, the widowed mother of a World War I buddy, and her daughter, Maureen; with his only brother, Warren, an unmarried army major; and with a happy succession of dogs, cats, mice and other creatures. Lewis was an avid animal lover, a passion which helps make Narnia so appealing, and which makes the animals which populate them seem so real.

Lewis was by most accounts a gregarious, trusting man whom his friends describe as an extremely witty sort of "hail fellow well met," comfortable with philosophers and cab drivers, and the life of almost any party.

But his life was not, of course, without trial. Two early blows that seem to have haunted all of his emotional life were the death of his much loved mother when he was not yet nine years old, and his immediately thereafter being trundled off, by his grieving if uncomprehending father, to a boarding school which young Jack instantly despised.

It was at such a school, at about age 12, that Lewis says he lost the Christian faith with which he had grown up; he began to see himself as an atheist. He was not to be finally hunted down and caught by the Hound of Heaven until about 20 years later, when he first came back to theism, and then, finally, to acknowledging Christ as his and the world's true Savior.

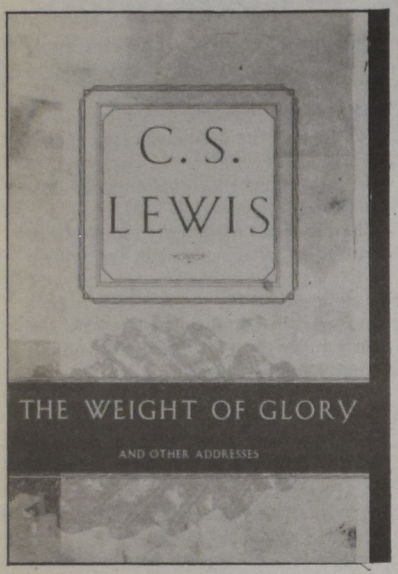
A long-term problem in Lewis's life was the eternal presence of Janie Moore. Lewis, at 19, moved in with Moore, then about 40, upon his return from World War I (in which he was wounded and in which Moore's son, Paddy, was killed).

There's an oft repeated story that Jack and Paddy had made a pact that, should one of them be killed, the other would take care of his friend's remaining parent. There is no evidence for this, other than its constant repetition, and it seems to have originated with Walter Hooper, who has edited all of Lewis's posthumously released works. (The story of Hooper, his relationship — or rather, non-relationship — to Lewis, and how he came to exercise almost sole control of Lewis's literary estate is a strange and disconcerting tale which needs more exposure to the broader Christian community which values Lewis and his integrity.)

There is now solid evidence that Lewis and Moore were long-time lovers. This co-dependent relationship, as we might call it, was, if understandable, not acceptable to Lewis's friends and family even in his pre-Christian days. After his conversion it seems clear that he ended the sexual relationship. But he felt it his duty to continue to support Mrs. Moore. She, however, grew increasingly demanding of his time and resentful of the change in him and his priorities. (This is the episode to which Lewis vaguely refers in his autobiography *Surprised by Joy,* which he somewhat disingenuously dismisses as not important to the telling of his spiritual story.)

Becoming a 'celebrity'

During World War II, by which time Lewis was in his early 40s, his part in the "war effort" consisted of boarding several homeless children at the Kilns for an extended period



of time; of giving motivational speeches to groups of British soldiers; and of launching his now famous radio talks on "Mere Christianity" which explained for a nationwide audience, in laypersons' terms, the essence of the Christian faith. Those talks formed the backbone of his apologetic works in print form.

It was early during the war that *The Screwtape Letters* was published, and that was the book which launched Lewis's surprising career as a non-academic writer. (By 1947 his works were firmly ensconced across the ocean in North America and he had appeared on the cover of *Time* magazine.)

Then in 1950 came the first *Narnia Chronicle*, "The Lion, the Witch, and the Wardrobe." And the rest, as they say, is history....

Lewis's many books are selling better than ever. It would be presumptuous of me to even try to assess Lewis's continuing impact and the reasons for it. Countless writers better than I have done so throughout this centennial year.

For myself, though, Lewis's impact can be stated in these qualities: a clarity of thought, expressed with just the right number of judiciously chosen words (an editor's dream!), in a manner which gets a reader to carefully consider new ideas or rethink old ones; an honesty of spirit and depth of soul which makes his writing universally human and which respects his readers' intelligence, whether they're eight or 80, educated or not; and a delicious wit which immeasurably adds to the pleasure of reading such carefully crafted writing. (Who but Lewis could have opened one of the Narnia Chronicles this way: "There was a boy named Eustace Clarence Scrubb. And he almost deserved it."?)

Yet there's one more, most important, thing: a zeal for the truth as embodied in Jesus Christ. And 100 years on, Clive Staples Lewis, living resident of Narnia, is still communicating the Truth.

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Church

Missionaries *from* Third World soon to outnumber those *to* developing countries

LA PAZ, Bolivia (EP) — More than 75 per cent of evangelicals worldwide live in developing nations. As a result, by the year 2000 there will be more missionaries from the Third World than from Anglo-Saxon backgrounds, according to international speaker Federick Bertuzzi.

"We are losing our inferiority complex, that we are not white, that we do not have money, that we cannot send and maintain missionaries. Now, as Latin Americans, we are sending missionaries," Bertuzzi told leaders and pastors Nov. 29 in Bolivia.

In 1975 Anglo-Saxon missionaries outnumbered others 100,000 to 85,000. But by the year 2000 there will be 120,000 Anglo-Saxon missionaries and 160,000 missionaries from other backgrounds. The U.S. continues to field the largest missionary force with 50,000, said Bertuzzi, who is also a member of PM International, a missions project to the Muslim world.

NEVEL GAMMALIASON

A Western missionary cares for the medical needs of an Indonesian family. Western missionaries will soon be outnumbered worldwide.

African Bible societies move beyond print

NAIROBI, Kenya (religiontoday.com) — African Bible societies are trying to reach the illiterate. Participants of 14 national Bible societies gathered in Nairobi, Kenya, this month for a two-week symposium on reaching non-readers in Africa. More than 60 per cent of the continent's population cannot read, All Africa News Agency said.

"Bible Societies in Africa are taking the challenge seriously," Viggo Sogaard of the United Bible Society said.

Scriptures also are being produced on audio. "The Word of God has to be communicated in other ways than the printed text only.

Our culture has been changed by the mass media from a reading to a listening and looking culture. The need for the Bible in media other than print is great," said Barnie van der Walt of the Bible Society of Namibia.

Prayer chain is a mile long

PARAMARIBO, Surinam (EP) — At least 8,000 people held a prayer walk in Surinam Nov. 21, forming a line that stretched for more than a mile. Participants stopped for prayer in the city's red light district, outside Parliament, and at a marketplace where slaves were once sold or executed. The walk ended at Independence Square, where the nation's president and advisors attended a service of confession for the sins of the nation. The service was broadcast on radio and TV.

Japan gets Christian TV

YOKOHAMA, Japan (EP) — Japan has its first Christian TV broadcaster: Harvest Time. The station's signal is being carried by DirecTV, a direct broadcast satellite service. The station is making a 35 per cent discount available for people who purchased the required DirecTV satellite dish and tuner. The station will feature Japanese-language programming, as well as some programs from Christian stations in the U.S.

Jesus offered frankincense, myrrh and ... a cell phone

RED DEER, Alberta (EP) — A television ad which showed one of the Three Wise Men offering cell phone service to the baby Jesus was pulled from the air after about 100 complaints. Arnie Stephens, a spokesperson for Telus Mobility, said the company decided "it would be better to withdraw the ads" because "people felt strongly about this religious issue."

The commercial showed two of the Wise Men offering frankincense and myrrh to an off-screen figure, but rather than offer gold the third Wise Man offers a prepaid cellular phone plan. Stephens said the company expected to get "some calls" but was surprised by "the intensity of the feelings."

Christian Reformed Church members in Red Deer were among those who protested the commercial.

FROM COAST TO COAST

Back to God Hour: English Radio:

BRITISH COLUMBIA

Duncan - CKAY.....10:00am 1500
Burns Lake-CFLD.....9:15am 1400
Osoyoos-CJOR.....8:00am 1490
Penticton-CKOR.....8:00am 800
Port Alberni-CJAV.....7:00pm 1240
Prince George-CIRX...7:00am 94.3
Princeton-CHOR.....8:00am 1400
Smithers-CFBV.....9:15am 1230
Summerland-CHOR.....8:00am 1450
Vernon-CJIB.....9:30pm 940

QUEBEC

Montreal - CIQC.....7:30am 600

ALBERTA

Brooks-CIBQ.....8:00am 1340
Ft. McMurray-CJOK....8:30am 1230
High River-CHRB.....6:30pm 1280
Edmonton - CKER....11:00pm 101.9
Westlock-CFOK.....7:30am 1370

SASKATCHEWAN

Estevan-CJSL.....8:00am 1280
Weyburn-CFSL.....8:00am 1190

MANITOBA

Altona-CFAM.....9:30am 950
Steinbach-CHSM.....9:30am 1250
Winnipeg-CKJS.....9:15am 810

ONTARIO

Atikokan-CFAK.....9:30am 1240
Chatham-CFCO.....6:30am 630
Fort Frances-CFOB.....9:30am 640
Guelph - CJOY.....8:30am 1460
Hamilton-CHAM.....7:30am 820
Kapuskasing-CKAP.....7:00am 580
Kingston-WLKC.....7:30am 100.7
Newmarket- CKDX.....9:30am 88.5
Oshawa-CKDO.....8:00am 1350
Owen Sound-CFOS.....10:30am 560
Pembroke-CHVR.....10:00am 96.7
Sarnia-CHOK.....7:30am 1070
Stratford-CJCS.....8:45am 1240
Windsor-CKLW.....8:30am 580
Wingham-CKNX.....10:30am 920

NEW BRUNSWICK

Saint John-CHSJ.....9:30am 700

PRINCE EDWARD ISLAND

Charlottetown-CFCY...7:00am 630

NOVA SCOTIA

Digby-CKDY.....6:00am 1420
Kentville-CKEN.....8:30am 1490
Middleton-CKAD.....8:30am 1350
New Glasgow-CKEC...7:30am 1320
Weymouth-CKDY.....8:30am 103.1
Windsor-CFAB.....8:30am 1450
Sydney-CJCB..... 8:00 am 1270

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Alberta.....8:00 & 11:00pm
Sask. & Manitoba.....6:00 & 9:00pm
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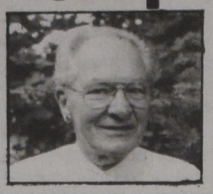

Wayne Brouwer
● Andrew Kuyvenhoven
Laura Smit
Al Wolters

"...For I am convinced that [whatever may happen in 1999] won't be able to separate me from the love of God that is in Christ Jesus our Lord" (Rom.8:39).

Christmas is intended to give us a deeper appreciation of God's love shown in the gift of his son Jesus Christ. But our reflection on God's love is not restricted to Sun- and feast-days. The love of God is our survival power.

It's the only good thing of which we can be absolutely sure when we are about to face another calendar year.

God has decisively come to our side in Jesus Christ. Therefore, the knowledge of his love is much more than the tenderizing experience we have at Christmas. The certainty that he is here and that he loves us makes us as bold as Paul. We challenge all the powers that still oppress us (for God's children are sheep among the wolves) and we are not afraid of the opposition that thinks it can harm us. The church says: "We are quite sure that no power or event in all of creation will be able to come between God's love and us."

Powers of alcohol and drugs

Along with everybody else we know about the power of sex and of money, and we know what authority can do to people. The powers of alcohol and drugs hold many of God's creatures in bondage. Hunger can drive people to desperate and terrible acts. We can imagine persecutions. We have witnessed the ravages of cancer and of pain. Grief can devastate people. Anyone of these or some other evil may hit us in the year 1999. But we are sure that nothing can separate us from the love of God in Christ Jesus our Lord.

You and I might have to die in 1999. Some people say they know exactly what will happen to us when we die. I don't. And I have studied the Bible to get some answers to questions which people ask in funeral homes. But (with Paul and the church of all ages) I am convinced of this: nothing ("neither death nor life"), but *nothing* will be able to separate us from the love of God in Christ Jesus our Lord.

Notice that we are talking about the love of God "in Christ Jesus our Lord." There is also a sort of general love of God that shines in the rainbow, the sunshine and the dewdrops, infants' eyes and mothers' love. There is a general goodness of God in creation and I hope all of us may taste it very often in 1999.

Creation is not enough

But creation will not really and not permanently assure us that God loves us. There's much cruelty in the present world. Horrible powers are rampant in creation. How many hurricanes, tidal waves and floods will destroy how many happy homes in this New Year? And sometimes babies are born with terrible diseases and heart-breaking deficiencies.

Creation may help us to believe that God exists, but it will not teach us that God loves us. If you want to hold on to the truth of God's love, you must keep your eye on Christ Jesus our Lord. In him the last word has been said and the final oath has been sworn. But outside of him everything and everybody is uncertain and insecure.

I am convinced that whatever may happen in 1999, nothing can separate us from the love of God in Christ Jesus our Lord.

Andrew Kuyvenhoven is a retired member of the Christian Reformed Church. Today he is not as certain as he used to be about some topics. But he is increasingly sure about what he has written above.

With this writing, we say goodbye to Rev. Kuyvenhoven as a CC columnist. We thank him for his long and wise efforts on our behalf. We pray that he will be around many more years so that, via periodic articles, we may continue to drink at the well of his biblical discernment.

MVT

English priest learning to 'talk down'

LONDON, England (EP) — Rev. Tony Boyd-Williams is getting help for his "speech problem." The 52-year-old graduate of speech and drama schools speaks much too clearly for his new parish in England's industrial "Black Country." So the vicar is taking "reverse elocution" lessons to learn the local dialect, which is said to be one of Britain's thickest regional accents.

"It's hard to get your tongue round some of the words," Boyd-Williams told the *Daily Telegraph*. "For example, 'Savior' is pronounced 'Sairvyer' and 'come on earth' is 'cum on arth.' The local accent has been likened to English in Shakespeare's time, so my voice training helps."

Charity begins at home?

LONDON, England (EP) — British evangelicals prefer to donate money to projects designed to reach Britons, rather than to overseas projects, according to a survey published Dec. 3. The Macedonian Evangelical Trust surveyed nearly 1,000 members of the Evangelical Alliance UK, which represents more than one million Christians in 30 denominations.

The study also found that those with lower incomes are more likely to be regular donors and give a higher percentage of their income than those with higher incomes, and that Christians are more supportive of their local churches than of national or local Christian charities. The average donor gives five per cent of his or her income to the church, and two per cent to other Christian charities.

Mass exodus depletes rural churches in Colombia

BOGOTA, Colombia (Compass) — A growing number of Christian pastors and church members are being forced to flee their homes in rural areas of Colombia because of the escalating warfare between paramilitary groups and rebel guerrilla factions. An estimated 25,000 to 30,000 Colombians suffer violent deaths each year.

Colombia's rural pastors and priests are confronted with three options: stop preaching, leave the area, or die. The resulting exodus of Christian leaders and workers is weakening the influence of the church in many areas.

In fleeing the violence, Christian families are left homeless and desperate as they arrive in their provinces' larger cities. "The believers were not prepared for this," said a rural pastor who did not wish to be identified. "It is very sad to see [church leaders] having to abandon everything they had, and in absolute poverty arriving in other areas, begging for a place at someone else's house." Many find themselves totally without direction. Some end up working as day laborers or street vendors, he said.

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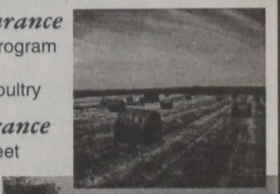

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A very big man retires ... sort of

Bert Witvoet

Hate him or love him, many people have to admit that they will not see the likes of Gerald Vandezande again in the area of political activism for a long time. Not that Gerald is someone who provokes hatred, what with his positive outlook and a refusal to take himself too seriously. He certainly is a compassionate soul when it comes to the underdog. And his jovial manner puts anyone immediately at ease. But his message may get under your skin.

Like most prophets, he makes doing God's will sound so darn easy. It takes only $17 billion to solve the crisis of poverty and homelessness, he tells his audience at Covenant Christian Reformed Church in St. Catharines, Ont. Only $17 billion! And are you sure that even that much money gets at the root problem of poverty and homelessness, Gerald? My wife and I help out with the Out of the Cold program in our town, and we encounter people who seem to have been damaged beyond repair. How does one turn around a life twisted by abuse, low self-esteem, alcohol and drug use? Does money do it?

Yet, it's hard to deny the validity of Gerald's critique. Behind our society's lack of concern for the poor lies selfishness, materialism and individualism. And if we in Canada showed, through our government and personal budgets, that we care for the poor, such concern would translate into more than money. It would include personal attention, corporate projects and, above all, loving communities.

Everything is possible

Talk to Gerald's brother Ben Vandezande, a physically even more imposing fellow than Gerald. Ask him how Gerald's simple ideas have grown legs in St. Catharines. A long-time admirer of his older brother, Ben would hear Gerald throw out one of his many suggestions: "What you need in St. Catharines is a Christian magazine that is handed out free of charge in every home."

So a group of mostly Christian Reformed activists got together and for 15 years published a paper called *Channel*, which was handed out free to 10,000 homes in St. Catharines.

Gerald would say: "You should build an apartment building and make it available to the needy in St. Catharines." The result was not exactly that, but the idea did lead to the building of Bethlehem Place, a "second-stage" housing complex for people who are trying to put their lives together.

Nothing is difficult, according to Gerald, when God is on your side. "God will see to it that you find the resources to bring justice," he told his St. Catharines audience last week. "Do not be ashamed of the gospel. Do not be afraid of the future."

The art of the impossible

A *Globe and Mail* article on Gerald Vandezande (Dec. 9, 1998) describes him as a person who "has the demeanor of a greying accountant, which he is [referring to his early days in Sarnia, Ont.], and the passion of the biblical prophets, whom he deeply admires. But while he is blunt and opinionated, he is not an old-fashioned Jeremiah, wearing sackcloth and ashes and crying on the street."

Quoting a *Maclean's* interview of Czech president Vaclav Havel, Gerald speaks of politics as the art of the impossible, rather than what pragmatists consider it to be — the art of the possible. Wrote Havel: "Let us teach ourselves and others that politics does not have to be the art of the possible, especially if this means the art of intrigues, secret agreements and pragmatic manoeuverings. But that it can also be the art of the impossible, that is the art of making both ourselves and the world better."

I am sure that Gerald must have wished many a time that there were more politicians in Ottawa like Havel. The art of intrigues and secret agreements is alive and well in the Canadian capital.

Vision for the future

Yet in spite of that, Gerald would always approach each politician as if he or she had never made a mistake in his or her life. He treated them with respect and gave them the benefit of a sometimes very large doubt. "I think it's important that people in the legislature not just get angry letters, but are surrounded by people who are willing to walk with them and think along with them," the *Globe and Mail* article quotes him as saying.

Perhaps Gerald took his cue from the Apostle Paul, who addressed Governor Felix as "most excellent Felix" under whom "we have enjoyed a long period of peace ... and your foresight has brought about reforms in this nation." A little later we read that this most excellent Felix was holding Paul captive in the hope of getting a bribe.

BERT WITVOET

Gerald is like Paul, not because he's naive but because he's more interested in the future than in the past. He understands that God's grace is big enough to put the past behind. He is a seer who tells his audiences that we must not lose heart, but that we must "build the kind of society, together, where everyone is affirmed, and no one is discriminated against, where genuine community is built every day, and where a nation emerges at the edge of the 21st century which becomes a beacon of hope and a haven for the homeless, including ourselves."

Gerald Vandezande, thank you for your tireless efforts on behalf of our common Lord — Jesus of Bethlehem place!

Things I would have said at your funeral

Hendrik Hart

Dear Gerald, many of us who know your work habits have often silently feared that we would probably attend your funeral before your retirement. But God has worked a little miracle: you're still with us, and we can now reflect on your time of service in your presence. Perhaps it is with the body as it is with the soul: those who give it up for God's sake will gain it back as God's gift. And your presence among us, like this year's weather, tells us a story of how the works of God are beyond our figuring out.

Nevertheless, there's a drawback to this event not being your funeral. For now you will not hear what people will be saying about you once you're gone. And that's too bad, because I promise you they will say very wonderful things. So let me add to the strangeness of events like your surviving and roses blooming in Toronto during Advent by thanking you on behalf of the Institute for Christian Studies in the same way as I would have wanted to remember you if this had been your funeral: just so you'll know how much we love and appreciate you. I'm sure it is appropriate to speak *honestly from the heart* about our deeply felt honor and respect.

There are very few people about whom it could be said that ICS is what it is because of them, and could not have been what it is without them. Evan Runner comes to mind. And so do you. You, for example, put an indelible stamp on our devotion to service in God's Kingdom with all the visits you made to the first generation of ICS teaching staff while we were still in Amsterdam. You also deeply shaped our first principal, Bernard Zylstra, with years of correspondence across the ocean about matters of justice and the gospel.

You served the ICS trustees as treasurer and taught me a lesson in stewardship when you returned my rain-soaked first paycheque which I didn't even know I had lost on the street. Your faithful and inspiring attendance at ICS summer conferences is truly legendary. Your friendship with [Dutch economist] Bob Goudzwaard has had invaluable benefits for us. Your insistence on always involving [your wife] Wynne whenever you talked about what made your work possible was an early example to us of what we later learned about the place of women in God's world.

We could go on and on. But at heart is this: you have given ICS genuine leadership, both directly and by example, about simple and singlehearted service to our Lord and Savior, Jesus Christ. When next generations will have to explain to themselves what characterized ICS in its first 30 years, they will not be able to do so without saying something about your role. Thank you, Gerald! We shall miss you. God bless you and Wynne both!

Henk Hart is senior member in philosophy at the Institute for Christian Studies (ICS) in Toronto.

Profile

A friendly neighborhood hardware store

Janet Somerville

... Ever since I began reading its ardent arguments and coming to know its persuasive people, CPJ ... has strengthened, challenged and been a resource for my own work, year after year.

When I was part of the *Catholic New Times* staff team, CPJ was a source of excellent articles, cogent interviews and meaningful news. When I was freelancing, I could borrow

ideas from Gerald Vandezande's talks for my talks, or quote *Catalyst* (CPJ's newsletter) to illustrate a point.

Now that my job is essentially ecumenical, CPJ is a lively and enduring example of how free-spirited ecumenical enterprise can be, *without* succumbing to theological liberalism or becoming scornful of church leaders who, bearing the burden of denominational office, can't be quite so light of foot.

CPJ has found a hundred resourceful ways to turn high-voltage modern spotlights onto the biblical communal vision in our day, *without* making that vision seem right-wing to the present-day secular imagination.

That's a *real* accomplishment: to be known for consistently championing the priority of poor people's needs and dignity while remaining serious about marriage as a primary social good, and seriously against abortion, and serious about the rights of religious parents to schools that respect their specific consciences.

And CPJ is *practical*. Its exhortations to federal Finance Minister Paul Martin and his predecessors are to do things that *could in fact be done*. I sometimes imagine CPJ as a kind of neighborhood hardware store offering practical equipment for fixing society up for the winter, and cleaning it a bit in spring. No apocalyptic revolutions brewing at CPJ's home at 229 College Street — just better ladders, safer wiring, snugger insulation for our common home.

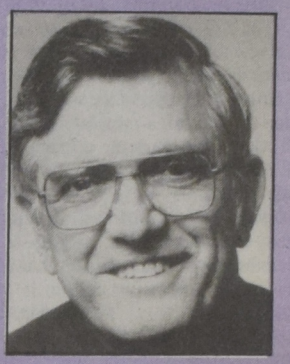
Most delightfully, CPJ is *human*. It's easy to make friends with CPJ staff people of all ages. Your movement breathes comradeliness and warmth. You walk with open hearts among tense, partisan people. Friendships bloom at unexpected points of the ideological spectrum. Laughter spills out. People hang in for the long haul. Happy are they who hunger and thirst for justice, for they shall find God nourishing them!

I'm honored to be counted among CPJ's numberless allies and friends.

Janet Somerville is secretary general of the Canadian Council of Churches and former editor of Catholic New Times.

Prayer for Gerald Vandezande

Fr. Bill Ryan



PHOTOS COURTESY *CATHOLIC REGISTER*

Lord Jesus, we thank you for bringing us together to celebrate this evening. We thank you for the mission you have given us to serve your people, our brothers and sisters, by preaching your gospel in doing justice — with a preferential option for the poorest among us.

In a special way we thank you for this occasion to celebrate Gerald Vandezande — a person we all enjoy — a great human being — a man of God! One who marks with deep faith and integrity all he does — one who does not let endless work for social justice overshadow his own personal vision of faith in you, our God, whose Spirit is visibly at work in him.

We thank you, too, for the way in which Gerry moves easily and fearlessly among the great, and not so great, sharing the same concerns for the poor, the disadvantaged and the victims of injustice in its many forms in Canada and round the world.

We thank you for your special gift to Gerry to exemplify for us how a committed person can live long days of disappointing and frustrating work — in poor health — without letting personal pain turn him from his mission. We thank you for his easy gift of trust and fun-loving friendship which he shares so generously with those in need; yes, even those in need among his peers.

Finally, we ask you, Lord God, to bless not only Gerry, but all of us — especially those associated with CPJ — that we may — in peace, in joy, in faith, in hope, in love, persevere in the shining heritage — given us by Gerry, of fighting for justice — in your name and in the aim of building up some foretaste of your Kingdom among all peoples. Amen.

Father Bill Ryan S.J., is director of the Jesuit Project on Ethics in Politics in Ottawa and former general secretary of the Canadian Conference of Catholic Bishops.

From ordinary bookkeeper to giant

Co Vander Laan

... Gerald Vandezande has not only been a close friend but also a major role model, a pioneer and a driving force that God has used mightily in making the voice of small, struggling Christian organizations heard in Canada's halls of justice, in legislative chambers and in radio and television newsrooms.

In 1960, young Vandezande took the helm of a disintegrating and rudderless Christian labor organization still reeling from a 1957 split. He turned it into a non-apologetic movement of Christian men and women boldly calling for justice and recognition in hearing rooms of labor relations boards across the country.

When that failed, he convinced one of Canada's leading law firms to take the cause for this struggling little organization and present its case in the halls of Ontario's Supreme Court. Justice McCruer endorsed the call for justice and the certification and recognition of the Christian Labour Assocation of Canada (CLAC) were assured.

Today that fledgling organization of the '60s has more than 20,000 members and employs over 60 full-time people across Canada. Gerald's bold dreams and fearless spirit were blessed beyond anyone's wildest imagination.

However, his vision did not stop there. Together with others, he formed the CJL (Committee for Justice and Liberty) Foundation to ensure that those caught in the vice of compulsory unionism and lack of educational equality would also be heard. He persuaded others that a merger between CJL Foundation and the Christian Action Foundation in Western Canada would serve the needs of the entire Christian community and would strengthen the call for justice in all areas of life.

Together with Edmontonians, especially John Olthuis, the Citizens for Public Justice (CPJ) Foundation was born. Others can attest more eloquently about the trials and the successes of this organization. One thing is certain, without Gerald's vision, energy and commitment, the call for justice from a biblical perspective would have been quieter, less exciting and undoubtedly less effective.

God has blessed and used the witness of both organizations much beyond their numbers, and has used it to touch the lives of many. He has also used an ordinary bookkeeper from Sarnia, Ont., and turned him into a giant. Thanks be to God for the life and work of my colleague and our friend, Gerald Vandezande. We wish him well in his retirement, although, we expect he will give the word "retirement" a whole new meaning.

Co J. Vanderlaan is public affairs representative of the Christian Labour Association of Canada.

For Gerald

When you were young
did your mother understand
she was grooming you
to stand before leaders?

When she taught you to speak the truth in love
would she have thought that someday
your voice would counsel
those in authority?

When she instilled in you respect for the weakest
and those in places of honor how could she have known
that you would be standing in the breach
for those needing care and justice
and encouraging those with power to act justly?

Working with the potential of earthiness
hidden behind the glimmer in your eye,
that gift you have
not to take yourself too seriously,
she might have known
that even praise and adulation
would not put you out of character.

So today we may celebrate the gift
you have been to the Canadian people,
the role model you have been for all of us
encouraging us to persevere graciously
with towels and basins at the feet of MLAs and MPs
so that some of the parables of the kingdom
might splash over into this life
bent prisms of radical refreshing living water

by Linda Siebenga

Linda Siebenga is a published poet who lives in Blackfalds, Alta.

Feature

The myth, magic and fantasy of 'Q'

Walfried E. Goossen

I'll state it at the outset, and unequivocally: I believe in miracles. But an article reprinted in the December 26, 1997, issue of the *Hamilton Spectator*, reported by Bob Harvey of the *Ottawa Citizen*, suggests a miracle that Jesus himself would not have believed.

The "Q" document to which Harvey refers does not exist. It is "hypothetical." Now 15 religious scholars from around the world are hard at work on a popular version of this non-existent document, presenting it as a possible source of the Scriptures — a 29-volume project. If the document doesn't exist, how are they going to introduce it? What these "scholars" will foist on the public is a monumental hoax, total speculation which they offer up as fact.

Evolution has been taught that way; as fact, not theory. Yet we have today an increasing openness in the sciences to the possibility of a "Master Hand," an intelligent creator. Creation is no longer easily dismissed by secular scientists. Ironically, it is modern liberal theologians that are turning against God and the church.

Jesus no hippy

The Q document supposedly portrays Jesus and his followers as hippies of sorts, defying social convention and rejecting materialism. But if these academic bright lights had the humility to trust the existing scriptural record, they would find that Jesus observed many social conventions, and observed Jewish feasts and the Mosaic Law. "I have come to fulfill the law not to abolish it," he told his disciples (Matt. 5:17).

Jesus was independent and freer than others, but he supported the validity of some laws and religious practices as commandments from God, and of obedience to civil authorities when that did not conflict with their faith.

Harvey reports that the Q scholars mention the 200 almost identical verses in Matthew and Luke. Modern scholars give a lot of attention to writing styles and who wrote what, when. Not mentioned is that most theologically liberal scholars place the writing of Mark in the late 50s AD or 60s AD Matthew and Luke were written in the 70s AD. Is it not reasonable, they ask, to assume that the gospel writers used each other's material as a reference as scholars do today?

Differences in style

The guess work in the processes involved are treated almost as a science. How can one take this seriously? How can we know with certainty what the source of some of the gospel writing is, other than that it is of God?

Some have claimed that some of the letters of Paul were not written by him but by someone else using Paul's name to lend authority to that person's writing. They see stylistic differences in Paul's writing at various points in his life.

But in that day people hired scribes to take dictation. No doubt each scribe had a recognizable, personal, style. This doesn't mean the ideas and teachings didn't come from Paul.

And styles also change. Writers develop over time, with experience. Paul himself underwent many changes in his lifetime which would influence his wisdom and style of expression.

Jesus' divinity

Wonder of wonders, the non-existing "Q" document makes no comments on Jesus' divinity. Should we be surprised? This merely reflects the thinking of this group of scholars.

The scholars speculate that "the crucifixion and the resurrection never occurred. they are but fictional tales told by later followers of Jesus."

It cannot be overstated that the Q document is fiction, merely theory. It expresses the subjective opinions of scholars who do not want the teachings they deny to be true, and who often cherish notoriety for its own sake.

Burton Mack, an American proponent of the idea of a Q document, makes the astonishing claim that it "may result in the end of Christianity." Now there is high level scholarship: prophecy based on a document for which the only objective proof is that it doesn't exist!

Mack also claims that there was hardly even a term for "divine" or "divinity" in the Grecco-Roman world. But these cultures had so many gods that the concept of divinity was hardly foreign to them.

What does Scripture say about Jesus' divinity? In Isaiah 9:6 the following prophecy about Jesus is made: "For to us a child is born, to us a son is given, and the government will be on his shoulders and he shall be called, wonderful counselor, mighty God, everlasting father, prince of peace." This passage includes Jesus in the divine Trinity, a trinity which no one on earth has ever been able to fully explain, or explain away. It calls Jesus God.

In Revelation Christ said to the Apostle John: "I am the Alpha and the Omega who is and who was and who is to come, the Almighty" (Rev. 22:13).

JERUSALEM: THE CHRISTIAN HERALD PHOTOGUIDE

The Shrine of the Book, part of the Israel Museum in Jerusalem, where fragments of the Dead Sea Scrolls can be viewed.

The term "Almighty" is invariably used in Scripture in reference to God. Of course some modern scholars (especially the Jesus Seminar, another group of academics who are on a mission similar to that of the Q theorists) would likely deny Jesus said this. It is not convenient for them.

The book of John opens with: "In the beginning was the Word and the Word was with God, and the Word was God. He was with God in the beginning.... The Word became flesh and made his dwelling among us" (John 1:1).

"No one has ever seen God, but God the One and Only who is at the Father's side, has made him known" (John 1:18). Here Jesus is again called God, as he is throughout the New Testament.

People with courage

Does it not tell us something about the quality of scholarship today and the sad state of the church when people claiming to be theologians and scholars want to disprove the scriptural record we do have simply by speculating on the non-existing document?

It is the church's responsibility to challenge these trends and to remove such teaching from seminaries claiming to be Christian.

Christ calls his people today to reclaim appointed place in the world. We need people at all levels who have the courage to address the church's sinful laxity and compromise, and to go to the cross if necessary.

We can all be assured that Christianity will be around until Christ's return (albeit perhaps not in its present manifestations). We need not be troubled by the pretensions to learning claimed in this type of heresy. As the Scriptures say, God holds such people in derision. Rather than be upset by them, we, the believing church, should pray for them.

The next millennium will bring many challenges to the Christian faith, and possibly to other religions also. This could well include persecution and oppression in "free, democratic" societies, including ours. But we can be sure that, as Christ promised, he will not allow us to be snatched out of his hand.

Walfried Goossen is a freelance writer who lives in Dundas, Ont.

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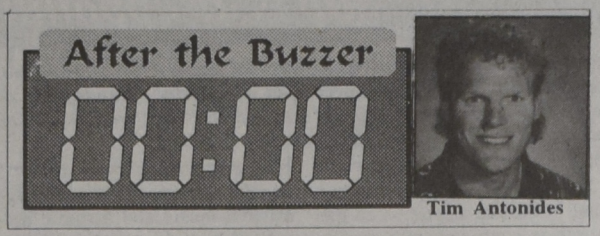
Sports

Jumping on the wagon



Tim Antonides

They're doing it to me again. I was a believer at first. Before the Vancouver Canucks season started, the team put out a number of catchy TV commercials about the new Canucks. Their slogan was "New Grit." It was great. Finally, they were going to stop puttzing around the ice. The high-paid forwards would start skating hard and stop looking at their reflections in the glass. The blue-collar defensemen would play tough and keep the crease clear. The goalies would stop flopping and rolling around on the ice like freshly caught sardines and stand up like men.

I was psyched up for a great season. I was revved up to watch an awesome season of hockey and follow the Canucks, come what may.

New Grit, indeed. A few nights ago the Detroit Red Wings waltzed in and scored seven goals in one period on their way to a thorough shellacking of the gritty boys. A couple nights later the Canucks blew a 2-1 lead going into the third period and handed the Philadelphia Flyers an early 6-2 Christmas gift.

The most devastating blow, however, was a 5-1 loss to the fellas from my wife's hometown (that's right, the Leafs). At that point, I was in a *shame spiral of mammoth proportions.*

Convenient and pain-free

Folks, I'm a bandwagon jumper of the highest degree. One night I might be roaring my approval at my team's play, and the next night be angrily whining and screeching like a barn owl. When things turn ugly for any extended period of time I often tune out for a few weeks (or even months). I'm sick. I need professional help. Actually, I need a whole team of professionals from a place like Berlin or Vienna or somewhere.

OK, it's not that bad. And I'm definitely not alone. How many of us like to hop on a sports teams bandwagon when times are good? It's human nature. We love to be associated with winners. It feels good. The best part is that if times get tough, we can hop off at the next stop. So convenient and so pain-free: qualities our society reveres.

Without making a big deal out of it, I do think there's just a trace of something slightly sad in this bandwagon-jumping stuff. In earlier columns I've alluded to the fact that most pro sports are, in essence, a bunch of adults running around chasing various objects in front of other adults.

Cultural, spiritual promiscuity

In such a context, discussions of "loyalty" and "fidelity" seem almost absurd, don't they? Not necessarily. Sports wagon-jumping makes an interesting comparison to the culture in which we live. People desperately need something to believe in and romanticize, whether it's tree hugging, science fiction, Martha Stewart or the Vancouver Canuckleheads.

It's about rising above the mundane, grabbing on to something that will fit, and holding on for dear life. When it lets us down or fails to impress us, we drop it like a sack of hammers. We channel-surf our way through the culture.

Spiritual bandwagon jumping is no less common. People move from one religious movement to the next. They embrace whatever will give meaning and peace for the time being. Once it fails to do what it's supposed to, it's dropped. Our churches are feeling the effects. Church shopping is standard practice. If a church starts to disappoint us or fail us in some way, it's given the heave-ho.

Am I exaggerating? Maybe slightly, but the metaphor works for me.

You'll have to excuse me now. I have to turn off the TV — the Canucks are playing.

Tim Antonides teaches Grade 5 and coaches at Surrey Christian School, Surrey, B.C.

Athletes compete for souls

(religiontoday.com) — The visiting American basketball team is down by three points. The hometown referees are penalizing them at every opportunity — and the crowd loves it. The U.S. players complain, and the coach speaks up. "You're going to lose. But why did you come?"

Teams organized by Sports Ambassadors (SA), based in Colorado Springs, Colorado, play to win but come to talk about God. The team went down in defeat that day in 1972, but its composure and good sportsmanship merited a headline in a Manila, Philippines, newspaper the next day: "Preachers practice what they preach."

Sports Ambassadors is part of OC International, a missions agency founded in Taiwan in 1959. It fields basketball teams from Christian colleges, high schools and churches in the United States.

Eight to 12 players travel to a foreign country for one or two weeks to compete against local teams and teach at basketball camps. During half-time and the camps players talk to the crowd about their relationship with Jesus Christ. Afterward they engage in one-on-one conversations and hold Bible studies.

18 trips, 6 countries

About 10 million people have heard the gospel through the program, OC International says. Almost 2,000 athletes have played more than 5,000 games in 66 countries.

"You would never have reached me in a church, but you caught me on the basketball court," a man who is now a pastor said. The ministry does not keep statistics on the number of people committing their lives to Christ.

The ministry made 18 trips to six countries last year, SA's Robin Cook told Religion Today. Teams have played in Taiwan, Philippines, Thailand, Australia, Japan and Costa Rica this year.

The ministry helps build up local churches, Cook says. A Filipino minister sponsored two games in 1987 and had 400 requests to join a Bible study. Five years later he had baptized 200 of the people and started a new church.

Twenty-seven pastors from 40 churches in Samar, Philippines, banded together to host a series of sports outreach events in 1990. About 45,000 people attended 42 games, and today there are 47 new bodies of believers meeting in churches, home groups and Bible studies, Cook says.

Faith first

The athletes are competitors who put their Christianity first,

Cook says. Pride and ego can be a problem among athletes, but SA teams are encouraged to display self-control and humility. If a player becomes angry or frustrated on the court, the coach will take him out so he can regain his composure. Players are encouraged to help each other maintain their Christian witness.

"If they get past their pride and put aside hurt feelings after a loss, then they can talk about Jesus," Cook explains.

Sometimes a loss can become a victory. Once an international team beat the Americans with a mid-court shot at the buzzer and thousands of fans stayed to celebrate, Cook says. The coach used the opportunity to preach to the crowd for a second time, and more came forward to sign up for religious materials.

OC has about 200 missionaries in 22 countries whose goal is to strengthen the indigenous church. The missionaries work with church leaders to disciple, train, and educate new Christian leaders. OC workers teach in local seminaries, conduct pastoral care and church-growth seminars, and research and document church-growth activities.

The Lord's Gym offers spiritual workout

Alan Doerksen (with files from AP)

FLORIDA — Fitness enthusiasts can get a physical and spiritual workout at the Lord's Gym, a new Christian fitness club in Florida. Walkers puffing on a treadmill struggle to the beat of Christian rock, check their pulse and pause to glance for inspiration at a Bible verse taped near the odometer.

All the music and TV stations are tuned to Christian programs. Loungers sipping protein drinks in The Cross Cafe have it easy. They're taking the low-impact road to building body and soul at the Lord's Gym.

Co-founder John Freehling explains why he opened the gym. "My vision was to have a place for Christians to come and work out. We're in a major moral decay. Hopefully, we can provide a place for people to come to be strengthened."

Partner Tony DeGeorge's vision was of mission work and a source of business revenue to fund it. The two prayed together and opened the fitness centre.

"I can get somebody to come to the gym three or four days a week more easily than I can get a lot of people to go to church three or four days," asserts Freehling. "They may memorize more Scripture in here than they do at home." But memorizing Scripture may not be a priority for the 550 non-Christians who frequent the 1,800-member gym.

"Nobody pushes anything on anyone," says David Kornblum, a Messianic Jew who runs the cafe. But just in case somebody does want to talk religion, he has copies of the Bible and the Torah behind the cafe counter.

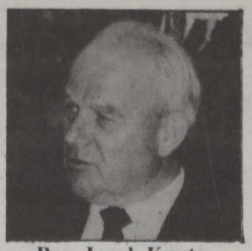
The Lord's Gym is spreading, with many inquiries about possible franchises, says Freehling, adding that monthly franchise fees will go 100 per cent into ministry. This follows the gym's policy of giving 10 per cent of all gym dues to charities or specific places of worship.

Wrestlers should wrestle with gospel

ORLANDO, Fla. (EP) — The Bible says, "we wrestle not against flesh and blood," but those who do wrestle against physical opponents are part of a new evangelistic tool being produced by Athletes in Action.

A film is now in production for those interested in international wrestling. It will feature gold- and silver-medalists who have committed their lives to Christ. "They're giving their testimonies [while] the footage is playing," said Terry Bortz of Athletes in Action. "What we've been told is if we can make the footage as exciting as possible ... no one interested in wrestling will ever ... throw the video away, even if [they don't like] the message." Wrestling is a national sport in the former Soviet Union, Iran, Iraq and Turkey.

Church press quotes



Rev. Jacob Kuntz

Remembrance

In the **United Church Observer** *of November 1998 Judy Dixon gives us a moving story of an event that took place 25 years ago and that will appeal to many of our readers. She was in the Netherlands to visit the grave of her Uncle Victor, who had died in the Second World War. The cemetery where he is buried was in the town of Holden (must be: Holten, JK). This is what she experienced:*

"We found Holden, but where to look for a graveyard? We decided we would ask for directions. I went in to ask at a butcher's shop. The elderly butcher had a customer but took my question while he measured out the order. 'Can you direct me to a cemetery where I can find the grave of a soldier who died here in the Second World War?'

"He stopped, stood still and stared at me so intently I panicked. Had I somehow offended him and was he at any moment going to leap across and slap me?

"'Are you a Canadian?' he finally asked. 'Yes,' came my tentative reply. He asked me to wait a moment, handed his customer her purchase and muttered something in Dutch to her that must have meant 'pay me later' as he hurried her out the door.

"Turning to me, he declared he must take me there himself. I felt the depth of his feeling when he spoke and for the first time in my life I knew that at that moment I, being Canadian, had become all Canadians. I hadn't a clue what the implications of this were but I remember thinking, 'Whoa, something big is going on.' Time was starting to slow.

"The butcher put a 'closed' sign on the door and instructed us to follow his car to the cemetery. Down a beautiful stretch of road was a field surrounded by trees and rhododendrons. I noticed a sign that read: 'Canadian War Cemetery.'

"Walking through the entrance, I was overcome by the sheer number of crosses that spread out over the fields, row on row, just like the poem I'd learned in school. Victor James Foster made time stand still and shouted at me across the years. Fathers, brothers, husbands, sons, and yes, uncles. I cried and cried and cried. Canadian blood, Canadian tears.

"When I turned to thank the butcher, he only said, 'You are Canadian, we owe you so much.' Time stood still. We found Victor James Foster and laid the flowers. We also felt the need to walk each row of Canadian dead to drive home our own sobering thoughts and feelings. It was hours later, the light starting to dim, that we were on our way again. I grew up a lot that day. Death was a way of doing that. I also became very aware that my Canadian national identity meant more than where my home address was."

Worship is disappointing many

The editor of **ChristianWeek** *(Oct. 20) agrees with researcher George Barna that a majority of worshippers leave church disappointed — week after week. "Fewer than one-third of adults at a North American church on a typical Sunday say they feel that they truly interacted with God." Doug Koop writes:*

"Ironically, this disappointing result occurs at a time when the church is equipped with an unparallelled array of resources to assist it in its task.

"Perhaps, however, this very abundance of assets contributes to the widespread failure to meet God in worship. When I lived in a foreign country, a simple sermon tape from my home church was a treat to be savored. Often I would listen several times, jotting notes and finding the nutrients my spiritual diet was lacking. And well I remember one of the first Sundays back home, moving from a Sunday school video lecture by John Stott (deep, outstanding), to a worship service filled with magnificent music and a sound sermon. My head reeled with the riches. I wanted to consume it all, but felt a glutton for the desire.

"I also remember being astounded by the apparent indifference of most of my coworshippers. When the weekly fare is of banquet quality, we seem to lose our ability to appreciate the morsels. Within a few months my own appetite lost its edge. I am no different. Sadly, we are all too much like spoiled children, restless and unsatisfied although surrounded by toys.

"In and of themselves, the resources are undeniably a blessing. But too easily we confuse the medium with the message. We attend to the stimuli instead of the Spirit, filling ourselves with good things that ultimately satisfy the wrong appetite.

"Many people desire to 'taste and see that the Lord is good,' and head off to church for a glimpse of the transcendent. Too often they leave disappointed when they discover that the busyness of our services mirrors the clutter of our culture. Too often we neglect to seek the Lord in stillness."

Celebrating a jubilee

Pope John Paul II has proclaimed the year 2000 to be a "year of jubilee," in which rich countries should reduce or even forgive, the foreign debt of the earth's poorest countries. And the Canadian Council of Churches (to which the Roman Catholic Church belongs) has challenged world economic leaders to cancel by the year 2000 the "backlog of unpayable debts of the 50 most impoverished countries of the globe."

By now this has become an international worldwide movement that is gathering momentum. Here are some comments from various church papers:

The **United Church Observer** *quoted Janet Sommerville, general secretary of the Canadian Council, as follows:*

"I am overjoyed by the real participatory energy that is building. I can feel an international civil consensus beginning. I haven't seen so much intellectual and spiritual joy since the '70s about what we mean when we talk about how God shaped life.

"My dream is that this will help us recover just how radical, real and down-to-earth Scripture is. It may shock us; we don't always like its human smell and shape. But I love to see people who've been working hard at discerning modern economics, come back to Leviticus 25 and recognize that, 'Hey, they thought about it all.'"

And in the **Catholic Register** *of Oct. 19:*

"Since the Pope issued his challenge to economic conventional wisdom, the campaign has been picking up. It reached a high point in Canada with the kick-off of a national petition drive to urge the Canadian government to forgive what is owed by poor countries as part of the global effort."

The **Catholic New Times,** *carried an October 11 editorial called "Jubilee 2000: Hope Can Triumph":*

"During the next nine months Jubilee 2000 campaign organizers will collect Canadian signatures for a petition calling on the leaders of the G-8 to cancel by the year 2000 the backlog of unpayable debts of the world's most impoverished nations.

"The Canadian campaign joins with similar campaigns in Europe, Africa, Latin America and Asia in requesting a new beginning for millions of people condemned to poverty, malnutrition and death. We urge our readers to sign this petition and encourage others to do so."

And **Faith Today** *(Nov./Dec. 1998) wrote:*

"The Jubilee 2000 campaign began in Britain in 1997 and has since spread around the world. It aims to collect 22 million signatures calling international lenders to offer significant debt relief to the world's 45 poorest countries by the year 2000. Its petition, intended to be the largest in history, will be presented to leaders of the worlds eight largest economies (G8) when they meet in Cologne, Germany in June 1999."

No chance of winning?

In **Reformed Perspective** *(Canadian Reformed) of October 1998 Jon Dykstra tells what happened to him when he ran for public office. There were two other candidates, a politician with a complete lack of leadership; and a woman who was a radical feminist. Dykstra is a pro-life Christian who was anxious to defend his principles. He recounts:*

"So I lost the election.

"The shame of it all was, if all the people who wanted to vote for me had voted for me, I just might have won. There were seven churches in that riding, at least 3,000 church-attending Christians, most of whom happily admitted me into their homes, enthusiastically shook my hand and applauded my courage. Only 700 voted for me.

"Still, people wonder why we're stuck with gutless politicians and even worse. They wonder how the government can ignore the majority of their citizens in each and every province of this country. Examples abound; three quarters of the people in Saskatchewan want the tax-funding for abortion to end; few in B.C. support the idea of homosexual adoptions; Albertans have asked the government to eliminate the province's VLTs; and across Canada most agree that third trimester abortions should be illegal. What voters want is very clear, but it's just as clear it isn't happening. Why?

"...If you want change, if you want politicians you can truly respect, it starts with you. Find the best candidate ... and tell your friends.... Stick with your candidate and send a message. Send your politicians a message and tell them you aren't willing to settle anymore."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont.

Time to impose our culture

Ted Byfield

It takes a strong mind these days not to conclude we are verging upon some cataclysmic national and possibly world disaster that will somehow coincide with the end of the second millennium after Christ. Frankly I don't believe it, not because I'm a sober, rational person who considers only tangible evidence and isn't swayed by hysterical doom-sayers, but because of a chronic optimism that is prone to the irrational.

In 25 years, Canada will have become virtually unrecognizable to people accustomed to its appearance today.

Therefore, when I read the Canada Day edition of *Maclean's* magazine, I focused on the happy portraits of our joyous past and tended to ignore the last page. There, Peter Newman quoted Canadian mining financier Robert Friedland as warning, based on his own observations, that India and Pakistan are certain to involve themselves in a full-scale atomic war before the end of 2000, with the fallout blowing eastward on to us.

Newman attached great credibility to Friedland's prophecy, something of a downer on *Maclean's* effort at buoyant nationalism. Like saying: "Apart from all the foregoing, we have this little problem that we're about to be wiped out through an atomic conflagration."

Threat to Canada

But Friedland isn't the only pessimist. There was also the alarming report from Statistics Canada recently that Canada is about to become an aging, infertile nation being taken over by people from other lands. How we could sustain any culture or political tradition in such a situation StatsCan didn't say. What it did say was this:

* Forty-six per cent of all Canadian couples in their reproductive years have been medically sterilized. This, along with other things such as almost universal contraception and a dramatic fall in marriages results in a fertility rate of 1.6 children per Canadian woman. The Quebec rate is 1.2. To sustain zero population growth, the rate must run at 2.2. So without immigration we would rapidly depopulate.

* What's missing is the third child, now a "rarity" in Canadian families. Three out of five women now aged 67 to 71 had three or more children. The birth rate in their day was as high as 4.2

* Factors that discourage the third child are working mothers and the fact women are having their children later in life. Stats Can also noted that religious practise affects the birth rate. Women who attend church are far more likely to have the third child, Stats Can found.

* In 1996, a natural increase accounted for only 47 per cent of the growth of the population; immigration accounted for the other 53 per cent.

* Canada is far more dependent on immigration than is the U.S. We admit about one per cent of our population annually. The U.S., with a birth rate of 1.9 against Canada's 1.6, admits three-tenths of one per cent.

* When the baby boomers begin dying off about 2025, Canada will have to admit two to three per cent of its population annually. The problem is not confined to Canada, and it becomes particularly onerous in developed countries with low immigration levels. Japan, with a birth rate of 1.5, will lose a third of its population in the next century. Italy, with 1.2, will see its population cut in half.

Impending doom

You don't have to be much of a prophet to envision the implications. It means that in 25 years, Canada will have become virtually unrecognizable to people accustomed to its appearance today. That its skin color will have changed significantly doesn't strike me as all that important, but what about its political assumptions?

We are the inheritors of institutions and legal traditions that took centuries to develop, and we now tend to take them for granted. Many newcomers have emerged from countries that do not share those assumptions, or have only recently acquired them and have not successfully instituted them.

Is our educational system prepared to impose our culture on immigrants? Or will it avow pluralism and urge each group to preserve its own? So far, it seems reluctant to do any imposing whatever. This is not reassuring.

Add to this the Asian currency crisis, the jittery stock markets, the dismal price of oil, and the fact that the supermarket tabloids of late read like the Apocalypse of St. John the Divine in their assorted prognoses of impending doom, and you can see why serene optimism is so difficult.

Reasonable people are probably laying in long-term food supplies.

This opinion piece is reprinted from The Western Report, *with permission.*

'The worker deserves his wages'

Peter and Marja are IN

Dear P & M:

As a self-employed businessman I occasionally hire someone who has special equipment to come in and do some work for me. At the end of June a neighbor did such a job for me, and a few days later he completed another job. I gave him two cheques at the completion of the last job, one cheque for each work order. He wrote out a receipt for me for both jobs paid in full.

In going over my accounts in October, I realized that one cheque was cashed, but the more substantial one for approximately $1,700 was not cashed. Am I obligated to question this neighbor as to why the cheque has not been processed or should I consider that payment was rendered and what he does with it is no longer my concern? I want to do the right thing.

Dear Uncashed Cheque:

Until the money is transferred from your account into his, your neighbor has not been paid. Since it is your desire that he be paid for services rendered, you are indeed obligated to ask him about this uncashed cheque. As Jesus said, "the worker deserves his wages" (Luke 10:7), and your conscience is probably reminding you that there is $1,700 in your possession which your neighbor deserves.

One of the ways we rationalize keeping the money and staying silent at such a time, is to tell ourselves that the other person is responsible for cashing the cheque. But is that how you would like to be treated if and when you forget? Let's say that you've been so busy lately that you forgot, misplaced or even outright lost a cheque. These things can happen to the best of us. Wouldn't you appreciate it if someone asked you about it and even volunteered to write out a new cheque just to make sure that you got what is rightly yours? Of course, you would.

Now here's where Christ's Golden Rule comes in. He says, "in everything (including financial transactions), do to others what you would have them do to you" (Matt. 7:12).

As a self-employed businessman there is nothing more important than your reputation. Making sure that your neighbor gets his money will enhance that reputation. Proverbs 22:1 says, "A good name is more desirable than riches; to be esteemed is better than silver or gold." So see to it that the cheque gets cashed and don't be surprised if your business name gets esteemed as your conscience gets lighter. $1,700 worth of advertising couldn't do for you what doing the right thing will do for your business. Your relationship with your neignhor will also get a huge boost.

So don't delay; the sooner you act after discovering the problem, the better it will be for all concerned.

Dear P & M:

Why do perfectly good people have to go to hell just because they don't believe in Jesus?

Dear Asking About Hell:

Perfectly good people don't go to hell; they go to heaven. Paul says that God gives eternal life "to those who by persistence in doing good seek glory, honor and immortality" (Rom. 2:7). The problem is that it's impossible to find a perfectly good person who meets the standards of God's holiness and his sinless heaven.

We know what you're thinking now. You didn't actually mean a "perfect" person, but rather a relatively good, decent, law-abiding person. Paul answers this situation by defining sin as falling short of the glory of God. And there you have the problem. Even the best human is tainted by sin and therefore unfit for fellowship with God. Unfit, that is, until the accumulated debt of sin is paid by someone. That's where the need for a Savior comes in. That's where God's grace covers our shortfall. That's where faith in Jesus makes all the difference.

Write to: P & M, 16 Kimbermount Drive, St. Catharines, ON L2N 5V6.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Alan Vandermaas, Marian Van Til and Bert Witvoet.

Please send your questions to Peter and Marja Confidentiality is assured.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Our new e-mail address:
ccadpromo@aol.com

Miscellaneous

GEZOCHT

On May 9, 1949, the ship TABINTA docked at Quebec City. On board were Dutch families looking for a new life in Canada. I was one of them on that ship and would like to make contact with anyone else who was on that ship, in the interest of celebrating our 50-year anniversary on May 9, 1999, of that landing. John Verhoeven (905) 336-2854 or John Haastrecht (416) 369-8600 or e-mail john@devanproperties.com

Anniversaries

1958 December 26 1998

"The one who calls you is faithful and he will do it" (1 Thess. 5:24).

With praise and thanksgiving to God, we announce the 40th wedding anniversary of our parents and grandparents

NEIL and ALICE BAKELAAR
(nee GREIDANUS)

Happy anniversary, Dad and Mom, Opa and Beppe.

May God continue to bless you in the years ahead as you continue to be a blessing to all of us.

Love from your children and grandchildren:

Adrian & Maria — Wingham, Ont.
Nathaniel, Alicia, Melissa, Katelyn
John & Wilma — Trenton, Ont.
Lawrence, Sara, Bethany, Jenna
Tim & Karen — Listowel, Ont.
Jared, Graham, Rodney, Alex
Derek & Sharon — Exeter, Ont.
Matthew, Kristen, Kara

Home address: 156 Main St. W., Listowel, ON N4W 1A1

1959 January 2 1999

We rejoice in the 40th anniversary of our parents and grandparents,

JOHN and WILMA STRONKS
(nee LAMMERS)

Praise be to God from whom all blessings flow!

With love from,

Ron & Nellie Stronks — Chatham, Ont.
Chris, Dan, Jacqueline
John & Gay Stronks — Chatham, Ont
David, Derrick, Alicia, Katryna
Deb & Richard VanEgmond — Hamilton, Ont.
Jeremy, Sonja, Jonathan, Michael
Marlene & Al Noorloos — Wyoming, Ont.
Jessica, Carolyn, Michelle, David, Andrew
Carolyn & Will Zeyl — Toronto, Ont.
Matthew, Joshua

Home address: 668 Deervalley Rd., Ancaster, ON L9G 4E1

Church News

Christian Reformed Church

Call accepted:
— to Second CRC, Brampton, **Rev. Dirk Evans** as minister of Pastoral Care., not First CRC as incorrectly printed in Dec. 11, 1998, issue.

Classis meeting:
Classis B.C. North-West will meet, D.V., on **March 2 and 3, 1999**, in the Maple Ridge CRC, 20245 Dewdney Trunk Road. Any agenda materials should be in by Jan. 4, 1999.
Peter Brouwer, Stated Clerk,
#12 - 7955 - 122 nd St., Surrey, BC V3W 4T4, Tel/fax: (604) 594-4025.

Obituaries

Witmarsum Edmonton
Fr., the Neth. Alta.
May 13, 1908 - Nov. 19, 1998
Psalm 121

On Thursday, Nov. 19, 1998, the Lord called home into his eternal glory, our dear mother, grandmother and great-grandmother

SAAKJE BROUWER - DE WACHT

She was predeceased by her first husband, Ale Brouwer, in 1987, by two grandchildren and by one great-grandchild.

She leaves to mourn:

Her present husband, John De Wacht, who was subsequently called home by his Savior on Nov. 21, 1998.

Her children:

Mel & Lenore Brouwer — Edmonton, Alta.
Alice & Evert Van Sloten — Oakville, Ont.
Wytze & Geraldine Brouwer — Edmonton, Alta.
Lawrence Brouwer — Edmonton, Alta.
Dianne & Arend Kersten — Waterdown, Ont.

12 grandchildren and 18 great-grandchildren.

Her brother Piet and sister-in-law Miep Andela, brother-in-law Doede Boomsma and sister-in-law Klaasje Brouwer in the Netherlands.

A memorial service was held in the Trinity Chr. Ref. Church in Edmonton, Alta., on Nov. 24, 1998.

Correspondence address:
Alice Van Sloten, 2199 - 6th Line, Suite 217, Oakville, ON L6H 5V3

"You have delivered my soul from death and my feet from stumbling, so that I may walk before God in the light of life" (Ps. 56:13).

On Dec. 14,1998, our mother

MARTHA HOMAN-MEIJER

was delivered from death and passed into glory to be with her Lord and Savior.

She now walks in his light, the light of life. She will celebrate her 94th year on Dec. 30 in heaven.

Predeceased by her husband Nico, her brother Jan and her sisters Ida and Eza.

Much loved by her children:

Ron & Sylvia — Edmonton
Peter & Eline — Stoney Creek
Nick - Port Elgin
Wilma & John — Port Elgin
Menno & Carla — Calgary

plus her many grandchildren and great-grandchildren and Edith and Dianne.

Also survived by her sister Rieka Haan in the Netherlands.

Funeral service was held at St. Andrews Presbyterian Church in Uxbridge, Ont., on Dec. 17, 1998.

Correspondence address: Peter and Eline Homan, 2 Elvia Crt., Stoney Creek, ON L8G 3W8

Obituaries

Sappemeer Ancaster
the Neth. Ont.
Feb. 4, 1938 - Dec. 8, 1998

"I can do all things through Christ who strengthens me" (Phil. 4:13).

After a short illness, the Lord took unto Himself, his loving child,

ALICE DE KLEINE

in her 61st year.

Dear wife of Dick De Kleine.

Mother of:
Brian & Evelyn De Kleine
Wendy Moes
Harvey De Kleine
Debbie & Ian Witvoet
Carolyn & Floyd Elzinga
Alycia O'Keefe De Kleine

Grandmother of Cheryl, Trevor and Jessica Moes, and Rachel Witvoet.

Daughter of Harry Mulder, Brampton, Ont.

Daughter-in-law of Janna De Kleine, Brampton, Ont.

Sister of Ralph & Frances Mulder, John & Gerry Mulder, Jim & Giny Mulder, Harry & Barb Mulder, Shirley Mulder, Susan Mulder, Andy Mulder, Peter & Edith Mulder, Al & Wilma Mulder and Geraldine Tenyenhuis.

Sister-in-law of Gerry & Tina Ruyf, Ralph & Connie De Kleine, Roelie & Dick Schaafsma, Laurens & Betty De Kleine, Siebie & Dave Mc Dowell.

A beloved aunt to many nieces and nephews. Foster mother for over 30 years to over 30 children, deacon at Fellowship Chr. Ref. Church, Ancaster, Ont. Involved with Friendship Club and NeighbourLink for many years.

Correspondence address:
Dick De Kleine, 195 Wilson St. W., Ancaster, ON L9G 1N4

Sappemeer Ancaster
the Neth. Ont.
1938 - 1998

Promoted to Glory, after a life of giving love to others, our dearly beloved daughter, sister, sister-in-law, and aunt

ALICE DE KLEINE-MULDER

Harry Mulder — Brampton, Ont.
Ralph & Frances Mulder — Brampton, Ont.
John & Gerry Mulder — St. Catharines, Ont.
Jim & Giny Mulder — Brockville, Ont.
Harry & Barb Mulder — St. Catharines, Ont.
Shirley Mulder — Colombia, S.A.
Andy Mulder — Perth, Ont.
Susan Mulder/Seya Nederlof - Brockville, Ont.
Peter & Edith Mulder — St. Catharines, Ont.
Al & Wilma Mulder — Ottawa, Ont.
Geraldine Tenyenhuis — St. Catharines, Ont.

Many nieces and nephews.

Job 1:20b

Obituaries

Spijk Grimsby
the Neth. Ont.
June 13, 1908 - Dec. 5, 1998

"Precious in the sight of the Lord is the death of his saints" (Ps. 116:15).

The Lord called home, on Dec. 5, 1998, our father, grandfather and great-grandfather

PIETER DEHAAN

of Shalom Manor, Grimsby, Ont.

Predeceased by his wife Berendina Sterenberg (1978), and wife Romkje Dykstra (1995), and daughter, Geertje, granddaughter Linda Pegels (1969), and daughter-in-law Trinka DeHaan.

Loving father, stepfather and grandfather of:

John & Alice DeHaan — Smithville
Pete & Grace, Ann & Dale, Ed & Wilma, Kevin & Laura, Steve & Ann, Grace & Wayne, Cindy & Dean
Jenny & Andy Pegels — Welland
Bert, Diane & Ted, Ron & Rhonda
Peter & Nellie DeHaan - Smithville
Lisa & Jeff, Steve & Claudia, Heather, Dave
Richard & Ina Dykstra — Kitchener
Meredith, Rich & Kim, Patricia, Katherine
Arnold & Ann Dykstra — Burlington
AnnaMarie, Nathan
Shirley & Jerry Bulthuis — Hamilton
Wendy, Jennifer & Cary, Mike
Gerald & Leida Dykstra — Hamilton
Garrett, Jozina, Alexander, Ramona

He will also be missed by his 26 great-grandchildren. Survived by four sisters in the Netherlands, and one sister, Ann Flikkema, in Grand Rapids, Mich. Predeceased by his brothers, Henry of St. Catharines, Ont., and Hilbrand of Bozeman, Mont.

Zwartsluis Orillia
the Neth. Ont.
Oct. 6, 1922 - Nov. 18, 1998

Suddenly, on Nov. 18, 1998, the Lord took home

ALBERT REGELINK

Beloved husband of Greta Regelink (nee De Boer) of Orillia, Ont.

Dear father of:

Elizabeth & Ed Helden — Hamilton, Ont.
Henry & Reta Regelink — Orillia, Ont.
Jane & Jim van der Voort — Orillia, Ont.

Loving Opa of:

Rachel, Paul, Christine, Sarah, Hayley.

Correspondence address:
Greta Regelink, R.R. #2, Coldwater, ON L0E 1E0

Classifieds

Teachers

BRANTFORD, Ont.: Brantford Chr. School is inviting applications for a **teaching position in a Grade 4 class** of 17 students. This position involves the teaching of core subjects, including French, for five mornings per week. Employment will begin as soon as possible. Please forward applications to:
Mr. Chris VanderVeen, Principal
Brantford Chr. School
7 Calvin St.
Brantford, ON N3S 3E4
Phone: (519) 752-0433

ST. CATHARINES, Ont.: Beacon Chr. High School invites applications for a **maternity leave position in the area of English and drama** beginning in mid-March of 1999. Applicants need to be qualified and need to demonstrate a love for God, a love for students, and a love for English. Please send resume and relevant information to:
Ted Harris, Principal
Beacon Chr. High School
2 OMalley Drive
St. Catharines, ON L2N 6N7
Fax: (905) 937-1130

WOODBRIDGE, Ont.: Toronto District Chr. High School requires an additional full-time teacher for second semester. Needed is a teacher for **Grade 9 courses (science, English, geography)**. Please send resume, credentials and statement of faith to:
Ren Siebenga
c/o Toronto District Chr. High School
377 Woodbridge Avenue
Woodbridge, ON L4L 2S8
e-mail: rsiebeng@tdchristian.on.ca

For Rent

For rent: Boerderij (farm), all conveniences, summer and winter, in **Friesland**, the Neth. Reasonable. For information phone:
(519) 863-2096

Personal

ONE TO ANOTHER
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Hundreds of readers Canada-wide.
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#12 923 2nd Ave. S.
Lethbridge, AB T1J 0C7

Job Opportunities

PRINCIPAL
PORT PERRY, Ont.: Scugog Chr. School is searching for a teaching principal to lead an interdenominational school. The school has a present enrolment of 77 students from JK-8 with 35 families and is situated in a rural expanding community. Job commences Aug. 1, 1999. Send your resume, with a statement of faith and your philosophy of education, to:
Principal Search Committee
Scugog Chr. School
P.O. Box 3308
Prince Albert, ON L9L 1C3

Job Opportunities

MERRITT, B.C.: Maranatha Chr. School, 2990 Voght St., Merritt, BC V1K 1C8, is inviting applications for **Principal/Administrator**. MCS is a Group 1 school, K to 10 of 50 plus students. Closing date is Jan. 31, 1999. For information call **(250) 378-2626 or (250) 378-2176** afternoons or evenings.

Miscellaneous

Full-time Administrative Position

Alliston Community Chr. School, Alliston, Ont., is searching for a full-time, experienced teaching principal to lead a growing interdenominational school. The school has a present enrollment of 82 students from JK-8 with 47 supporting families and is situated in a rapidly expanding community. Job commences **Aug. 1, 1999**, optional 80 per cent position negotiable. Please send resumes to:
Harry Zantingh
22 Downey Avenue, Alliston, ON L9R 1J7
(705) 435-5858/(705) 435-9212
mikel.jans@sympatico.ca

Miscellaneous

Your year-end gift to Reformed Faith Witness will enable us to make changes to *Christian Courier* in 1999

These changes will be costly:

- More full-color printing on higher quality stock
- A digital camera for more precise imaging
- Graphics and articles which appeal to younger readers
- A *Christian Courier* website to attract a wider readership
- Subscription advertising in religious publications
- Newer publication hardware for more efficiency

So we need your help. Our publisher, Reformed Faith Witness, is a charitable organization with tax exempt status from Revenue Canada. All contributions will be used to help *Christian Courier* improve its appearance and operations. All donations of $10 or more will be officially receipted.

Make your cheque payable to Reformed Faith Witness
and send it to: Reformed Faith Witness
#4 - 261 Martindale Road
St. Catharines, ON L2W 1A1

Name _____
Address _____
City _____ Prov _____ Code _____

Job Opportunities

Teaching Principal

Immanuel Christian High School
in sunny Lethbridge, Alberta

We are seeking a leader with a commitment to Jesus Christ for an interdenominational 7-12 school with an enrolment of 300 students, beginning Sept. 1999. Applicants should have an enthusiasm for the Reformed vision of Christian education and have administrative and team-building abilities. If you would like to join our dynamic three-campus society in providing high-quality Christian education, please reply to:
Mr. Louie Tams
4606 - 60th Avenue, Taber, AB T1G 1H9
Phone: (403) 223-4582/Fax: (403) 223-2599

Pacific Christian School
Victoria, B.C.

Secondary Assistant Principal

Pacific Christian School is a well-established interdenominational Christian school with 775 students in grades Pre-K-12. The school draws its enrollment from 80 different churches representing 14 different denominations in the greater Victoria area.
Assistant Principal applications are being solicited for the Secondary School for the 1999/2000 school year. The successful applicant would join a high school administration team in overseeing the operations of a secondary school staff of 26. Candidates must be committed Christians, team players, able to articulate a sound vision of Christian education and be certifiable by the B.C. College of Teachers. Enquiries may be directed to the secondary principal. Please submit letter of application, resume and statement of faith to Search Committee in care of:
John Messelink, Secondary Principal, by **Jan. 15, 1999**.
Pacific Christian School
654 Agnes Street, Victoria, BC V8Z 2E6
Phone: (250) 479-4532/Fax: (250) 479-3511
E-mail: pcshs@islandnet.com

Job Opportunities

Elementary Principal Position

Abbotsford Chr. School, a multi-denominational school system, is inviting applications for a possible opening for an **elementary (K-7) principal** at the Heritage Campus.
ACS serves over 1200 students at 2 elementary campuses and 1 secondary campus. Each campus has a leadership team consisting of a principal and two assistant principals. The principal is responsible for the overall educational and administrative leadership of the campus. The principal also functions as part of our administrative team (3 campus principals, director of operations and director of development) to provide leadership to our school system.
We are looking for an experienced and enthusiastic leader who is deeply committed to Christian education and is excited about working as part of a leadership team. Application deadline: **Feb. 5, 1999.** Please direct resumes or inquiries to:
Ed Noot, Principal
Abbotsford Chr. School – Clayburn Hills Campus
3939 Old Clayburn Road, Abbotsford, BC V3G 1J9
Phone (604) 850-2694/Fax (604) 850-7075
E-mail: enoot@uniserve.com

Classifieds

Miscellaneous	Job Opportunities	Job Opportunities

Flights

Cruises & Packages Head Office

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Canada wide
1-800-667-2525
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Martinair - KLM - vacation

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Spinal Muscular Atrophy is the leading genetic cause of infant death. Every year, countless Canadian kids are diagnosed with SMA. Which means they may not see their first day of school. Sadly, there still isn't a cure. But until there is, there's us. And until we find a cure, we're making the lives of people with neuromuscular disorders better. Call and donate, because together we can put neuromuscular disorders where they belong. Behind us. 1 800 567-CURE

Muscular Dystrophy Association of Canada

NC

Special Education Coordinator

The Abbotsford Christian School Society is accepting applications for the **Special Education Coordinator's position** beginning in the 1999/2000 school year. This position involves coordinating services for special education students in an inclusive setting at the two K to 7 campuses as well as the Grade 8 to 12 campus. Applicants should have a minimum of 5 years teaching experience with training and/or experience in Special Education, and possess or be eligible for BC Teacher Certification. Tasks include the following:

- Supervising teaching assistants
- Arranging and coordinating contracted support services
- Coordinating the teams providing special education
- Serving as a resource person with classroom teachers
- Administering and reporting on special testing
- Working with individual students

For further information contact: **Dwight Moodie, Principal, Abbotsford Chr. Secondary Campus, 35011 Old Clayburn Road, Abbotsford, BC V2S 7L7. Telephone: (604) 850-5342.**

The Ontario **ALLIANCE** of Christian Schools

"...achieving excellence with integrity"

invites applications for...

DEVELOPMENT DIRECTOR

You have opportunity to assist Christian schools in Ontario with the challenge of financing a distinctively Christian and Canadian curriculum K-12. This position is expected to be filled in January of 1999.

Inquiries and applications should be directed in writing to:

Dr. Adrian Guldemond, *Executive Director*
Ontario Alliance of Christian Schools
617 Highway #53 East
Ancaster ON L9G 3K9
☎905-648-2100 905-648-2110
e-mail: oacs@oacs.org web site: www.oacs.org

PRINCIPAL

Ponoka Chr. School is seeking applications for a **teaching principal** for the school year beginning **September 1999.** Ponoka Chr. School with an enrollment of approx. 90 students in ECS to Grade 9, is located in the beautiful Parkland area of Alberta in the Edmonton-Calgary corridor. Information package available. Please respond to **Mrs. E.C. Land, (403) 783-6563.** Application deadline: **Jan. 15, 1999.**

Christian Courier

is looking for a

Receptionist/Secretary

to work three hours a day, beginning February.

Duties would include: phone answering; typing (word processing); filing; some very basic (computerized) bookkeeping/banking duties. Pleasant telephone manner, word processing skills required; desktop publishing/layout experience a plus.

Apply immediately via fax or e-mail, including three references, to:
Marian Van Til, Managing Editor
Fax: (905) 682-8313
E-mail: ccmneditor@aol.com

Y2K song

'Twas the night before the millennium,
And all through the house,
Not a creature was stirring,
Not even a mouse!

YOUR CHANCE TO TELL *US*

We're planning for 1999 — and beyond
Some things *have already changed*; e.g., we're using full color for some issues.
Other things are about to change; e.g., Bert Witvoet will be retiring this summer.
But we must change in other ways in order to attract and keep subscribers.
We'd like to receive input from you on future changes.

My comments: (add another sheet, if necessary)
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Classifieds

Events | Events

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Dec. 28 Annual John Knox Christian School hockey tournament at Vaughan Iceplex in **Concord** on Jane Street, just South of Hwy. #7. 16 great hockey teams, starting at 8:30 a.m.

Dec. 29 Come and enjoy an evening of music with the Ambassador Male Chorus at Hope CRC, 64 Buchanan Cres., **Brantford,** Ont., at 8p.m., and **Wednesday Dec. 30**, at First CRC (Hess & Charlton), **Hamilton,** Ont., at 8p.m. Tickets are $6 pp., or $15 family. For info. call (905) 689-5266.

Jan. 2 Unique New Year's concert with organ, piano and vocal, tenor Johann VanIttersum, baritone Meine Veldman, Chalmers United Church, 15 Vansittart Ave., **Woodstock,** Ont., 8 p.m. Admission $5/person, $25/family.

Christmas music from Calvin College

The Gift of Christmas

The Calvin College Alumni Choir; Charles K. Smith, conductor; Kenneth J. Bos, accompanist. Calvin College, 3201 Burton St. S.E., Grand Rapids, MI 49546.

Marian Van Til

If you're still looking for a last-minute Christmas gift, or if you *really* plan ahead and want to use this for next year, this recording is well worth giving or keeping. It can be had for $15 (US) or $18 (Cdn), plus $3 (US or Cdn) shipping — a bargain! — by contacting the Calvin College Alumni and Public Relations Office (616-957-6800; or 957-6141). The CD may also be ordered via the Web at: www.calvin.edu/alumni/groups/choir.

As its subtitle suggests, this recording is a retrospective of works from live Christmas concerts by the Calvin College Alumni Choir over the past nine years (1990-98).

Producers Roy Hopp and Darlene Meyering have chosen a diverse but complementary group of choral anthems and carols for this CD, beginning with a group of six church works which span the centuries from the 16th to our own: the 14th century Latin text *Personent Hodie* set to a 16th century "sturdy march-like tune," arranged by Lara Hoggard; two settings of *O Magnum Mysterium*, one "ancient" (by Giovanni Gabrieli) the other modern (by Morten Lauridsen, born 1943); Andreas Hammerschmidt's "Where is the Newborn King" (originally in German but sung here in English); and "Gloria" settings by Tomas Luis de Victoria and Rachmaninoff.

Pinata party for Jesus

Next comes a set of six Spanish carols transplanted to the American Southwest by Conrad Susa. These are all-around interesting — rhythmically, melodically and in instrumental accompaniment — and they stick with you. They live up to the CD liner notes' assertion that they are "an entrancing choral exploration of unfamiliar texts and melodies of the Christmas season."

The liner helpfully also tells us: "Minnesota conductor Philip Brunelle asked Susa to write a companion suite of carols to be performed with Benjamin Britten's well-known *Ceremony of Carols,* and Susa found inspiration in a collection of traditional Spanish carols that a friend had sung as a child in Arizona. 'Excited, I juggled them around to form a narrative, Susa has written. 'The overriding image of a Southwestern pinata party for the new baby led me to add guitar and marimba to Britten's harp and to compose connective music.'"

Potpourri of carols

Eight, more traditional (or at least better known) carols round out this recording: two arrangements by John Rutter ("Star Carol" and "I Saw Three Ships") and one by Roger Wagner ("He is Born"); compositions by William Mathias ("A Babe is Born"), Vaclav Nelhybel ("Estampie Natalis"), Michael Fink ("What Sweeter Music"), Bob Chilcott ("Mid-Winter"); and an unnamed encore.

This recording spans a large assortment of musical styles and thus is likely to hold a little something for everyone. On the other hand, some listeners may prefer a less eclectic approach. Whether you like variety or continuity, however, the quality of the performances here is excellent, as the Calvin Alumni Choir's singing virtually always is. These are former students who in many cases were the cream of Calvin's choral crop in their college days. The choir in general has a warm, mature, rather romantic tone quality.

The conductor since 1990, Charles K. Smith, has been director of choral activities at Michigan State University since 1978, where he also guides the Master of Music and Doctor of Musical Arts degree programs in choral conducting. Dr. Smith also appears frequently across the continent as a guest conductor, clinician and adjudicator.

Accompanist Ken Bos is a professor of music at Reformed Bible College in Grand Rapids, Michigan.

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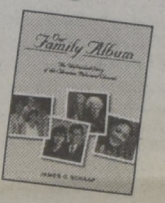

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Calvin librarian discovers rare book with Reformation connection

Phil de Haan

GRAND RAPIDS, Mich. — Conrad Bult has been a librarian at Calvin College since 1965; next summer he'll retire after over three decades of employment. So he might be excused for taking it easy as he nears the end of his career. But a recent discovery at Calvin proves that Bult's diligence shows no signs of waning in his final months on the job.

The story begins in a storage room in the basement of Calvin's Hekman Library, where Bult and fellow librarian Harry Boonstra are working on Calvin's uncatalogued collection — books lying in piles that are not part of the everyday stacks; books that need a glance to determine where they should go. Some of these books, in fact, end up as part of the annual Calvin College Used Book Sale, fetching anywhere from 50 cents to a few dollars.

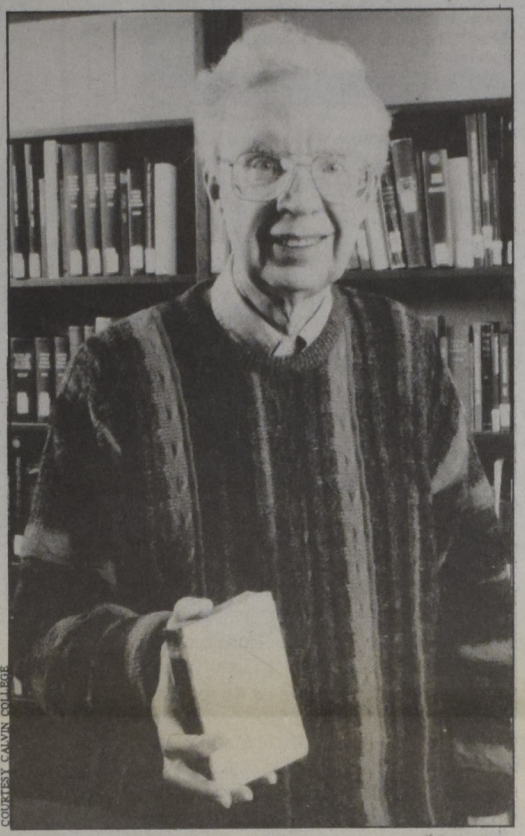
Among the books in the basement this fall which passed through the hands of Bult and Boonstra was an Italian play from 1547. It was missing its front and back covers, and close inspection revealed that the spine might be from the 18th or 19th century, meaning that the book was rebound at some point. It didn't seem like much.

An Italian in Geneva

But when the book ended up in Bult's hands, he gave it more than the cursory inspection one might expect. In fact, he paged through it from start to finish. And after 139 pages of Italian drama — a well-known Italian play called *The Tragedy of Free Will* by Francesco Negri — Bult made an interesting discovery. A new document, complete with title page and page numbers starting over again at one, followed *The Tragedy of Free Will*.

Bult admits that his Italian was not sufficient to read the document, but he could tell that the margins contained Scripture references, leading him to wonder whether the new material was a religious work of some sort.

Intrigued, he brought the book up two floors to the H. Henry Meeter Center for Calvin Studies, a research centre specializing in John Calvin, which has one of the world's finest collections of books written by and about John Calvin. There, director Karin Maag and curator Paul Fields did some research. What they found was startling: the new document was a catechism, but not just any catechism. It was printed in 1545, most probably in Geneva, and was one of the earliest Italian translations of John Calvin's Genevan catechism.



COURTESY CALVIN COLLEGE

Conrad Bult holds a copy of the rare manuscript.

Only the fourth

Maag and Fields dug deeper and discovered that only three such catechisms are known to exist! And all are in Europe. The version Bult discovered is the only known North American copy. And it sat in the basement of Calvin's library for over 30 years, probably pre-dating even Bult's first years at Calvin.

"It's amazing to think about," says Maag."It really is an incredible find."

Maag and Fields speculate that the book came from Calvin's old Franklin Street campus during Calvin's move in the early 1960s. And they believe that even then nobody knew what the book actually contained.

"Howard Rienstra (former director of the Meeter Center) was fluent in Italian," says Fields. "If he had known this existed it would not have lain in the basement for 30 years."

Why the book was at Calvin and how it got there is just one mystery. Another is why the catechism was bound behind the Italian play in the first place.

Maag says it could have been done in the 18th century when the book was probably rebound. Or, as is more likely, the two documents may have been bound together already in the 16th century for concealment purposes.

Book considered heretical

"In Italy in the mid-1500s," says Maag, "the Protestant Reformation was perceived as a threat by the Italian Catholic Church. Italian church authorities were particularly concerned at the proliferation of books and tracts which they saw as heretical. So a catechism by John Calvin may have been controversial enough to need hiding behind something else."

Adds Fields: "In the time this catechism came out (1545), Luther was still the primary voice of the Reformation in Italy, but Calvin was beginning to take the lead. His work would have been one that Italians would have wanted. Perhaps this volume was one way to smuggle Calvin's teachings into Italy."

Maag and Fields note that the price for harboring such a book would have been steep, especially in 1545; but even more so by 1549 and again in 1559 when the church published lists of banned books known as the Index of Prohibited Books.

Still a third mystery is who the man was whose autograph is inscribed in the book, and when he owned the book. For on the title page of the play is the elegant signature of one Thomas Sidney, written, Maag says, in what "looks to be a late 16th century or 17th century hand."

Also in Sidney's hand is an Italian inscription — perhaps his own motto, perhaps a clue to the extra material that lies at the book's conclusion. It says simply: "To those who are adventurous only a little seed is necessary."

Kings student wins governor general's scholarship

Nancy Olthuis

EDMONTON — A student at the King's University College has received one of only 15 Governor General's Canada Scholarships. Fourth-year environmental studies student Geoff Abma has received the 1998-99 scholarship in Environmental sciences, which is worth $1,500.

The award is sponsored by DuPont Canada Inc., in partnership with Industry Canada. Through this award, DuPont recognizes the leading role that Canadian students can play in meeting national and international challenges. The award aims to foster a greater environmental awareness in young Canadians and encourages those who show outstanding commitment to resolving environmental problems.

Award winners have achieved first-class standing in all previous years of study. They are in the final year of an undergraduate degree in environmental studies or a science program that includes environmental issues or research courses at an accredited, post-secondary Canadian institution. They demonstrate a commitment to the environment by working for an environmental research or conservation agency, or by working on environmental projects in the private or public sectors.

News Digest

Lavish weddings lead to jail

DUBAI — Couples planning lavish weddings in the United Arab Emirates now have more than the guest list and venue to consider: the possibility of time in jail. A new law imposes a prison sentence or a $137,000 (US) fine for couples who have expensive weddings, reports the *Gulf News*.

The law aims to make it more affordable for young men to marry local women. High wedding costs have forced many Emirates men to seek foreign brides. An official with the state-run Marriage Fund says a groom should not have to pay a dowry of more than $13,700 and slaughter more than 21 camels on his wedding night. Wedding expenses can add up to more than $70,000.

People eat weird things

TORONTO — Diane Swanson, author of *Animals Eat the Weirdest Things*, has a few notes about people too, reports the *Globe and Mail*: "White-nest swiftlet make nests from pure saliva; black-nest swiftlet work some of their feathers into the nests. Millions of people eat swiftlet nests as a special treat called bird's nest soup. Cooks add spices and chicken to the soup because the nests have almost no taste. They offer almost no nutrition, either."

Swanson adds, "In 1980, Jay Gwaltney of the U.S. ate a birch tree 11 feet (3.4 metres) tall by nibbling away at the leaves, branches and trunk over ... 89 hours."

Not too sharp

TICONDEROGA, N.Y. (AP) — Officials at The Bureau For At-Risk Youth of Plainview weren't too sharp. They had a great idea: Distribute to schoolkids pencils bearing the anti-drug slogan "Too Cool to Do Drugs." But a sharp-eyed fourth-grader in northern New York noticed that when the pencils are sharpened, the message turns into "Cool to Do Drugs" and then "Do Drugs." As a result of the discovery by Kodi Mosier of Ticonderoga Elementary School, the company recalled the pencils. A new batch of pencils will have the message written in the opposite direction. They'll read "Too Cool" when sharpened.